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THE  
**SHEKEL**



*Published by the AMERICAN ISRAEL NUMISMATIC ASSOCIATION, INC.*



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## STATEMENT OF PURPOSE OF A.I.N.A.

The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meetings and other activities which will bring news, history, technical, social and related backgrounds to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour to Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at \$10.00 per year; life memberships are offered to all at \$150.00 per year. Junior membership (under 18) \$6 per year. Your interest and participation will be welcomed by any of the affiliated clubs or as a general member of the Association.

## The Editor's Drawer

This is traditionally a good time for the SHEKEL. Members have been renewing their dues and the bank balance looks pretty good, even though it must stretch out for the entire year.

We have printed a 48 page issue this month. It is 50% larger than the old Shekels you used to receive.

As Editor, I would love to continue these 48 page issues the entire year. The key is membership. If all of the 1979 members will promptly renew their dues, if we can build up our membership, by bringing in a friend or relative into our organization, we will have the necessary money to print these larger issues, and perhaps . . . even a monthly Shekel. It is up to you.

See you next issue.

E.S.

EDWARD SCHUMAN, *Editor*

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# President's Message



ED SCHUMAN

Dear Members:

It is the custom to change or vary the covers of each new year of the Shekel magazine. There have been so many wonderful comments received on the covers of the past two volumes of our magazine that we hesitate to make any drastic changes. Aside from

a different color combination, we have included a design for an AINA Bar-Mitzvah year medal on the cover. This will appear on all issues of our 13th Anniversary year.

This issue is being sent to all names on our computer list, whether or not the member has renewed their dues. With dues being received daily at the AINA office, at this time, it is impossible to separate our lists. Please understand that if you have not yet renewed your membership in AINA, this will be the last issue of the SHEKEL you will receive. We do hope that it has been an over sight on the part of those who have not already renewed membership, and that this message will serve as an adequate reminder.

For those who have renewed, we deeply appreciate your support for our organization. Your 1980 membership card, along with the Season Greeting token issued by the ICGM will be mailed to you separately. These are being processed right now, and we will send them out in several mailings in order to take advantage of the low mailing rate granted us as an Educational Non-Profit organization.

For the first time since 1973, the ICGM will not strike the annual AINA membership medal (AINA token.) We realize that many members look forward to receiving this token of membership. As it is our policy to increase the service and benefits AINA offers to its members, we are quite unhappy over this situation. We shall definitely supply our members with a suitable AINA token to continue the series. I ask your indulgence in this matter till after the annual study tour of Israel. It is quite pos-

sible that we will have these tokens made by one of the private Israel mints. In any case, we anticipate mailing the token with the May-June issue of the SHEKEL.

I am pleased to tell you that work is progressing quite nicely on the A.I.N.A. Official Guidebook of Israel Coins and Medals. We anticipate mailing these catalogs to those who responded to our initial offering before the end of January. Recent bullion increases will be reflected in the valuations as of January 1, 1980. For those who mislaid the initial flyer, a duplicate is enclosed with this Shekel. The price \$2.75 is very nominal. Many will be surprised and delighted to learn the true value of their collection. Remember, AINA is not in the secondary coin market. These prices will be determined by averaging out recent dealer price lists as well as recent auction sales.

This issue is unique in that most of the articles were submitted by members of the AINA board. It is proper and correct that I as President give credit to those who have diligently worked for AINA. Sidney Olson, Sylvia Haffner and Ed Janis have been regular contributors in the Shekel. Stan Yulish has done a terrific job as Club Vice-President, and his article in this issue is unique. Milt Fishgold has done a masterful job in California, both in the convention and with the clubs, and also has found time to submit a terrific article in this issue. Moe Weinschel and Peter Moss have been active in the Greater New York conventions. Harry Flowers' American Judaic Medals will eventually be published in a book. And I won't forget Donna Sims for the terrific job she turns out each issue as Editor of the Club Bulletin. Arnold Kagan has been extremely helpful and cooperative in all matters referred to him. Without Morris Bram and Lena, I could never have accomplished what we have done the first half of my administration.

I look forward to an even better second half of my term of office.

Shalom

Edward Schuman

# A LOW COST BUTTER TOKEN

By MENACHEM LEW-RAN

The illustrated paper token was used in Palestine in the 1920's in the Tel-Aviv area. The story in back of this token is quite unusual and interesting, and is a part of the numismatic history of Palestine.

It was during this period in the history of Palestine, in the years after World War I that considerable Jewish immigration from Europe took place. During these years, the Kibbutz way of life was in its infancy, and only a handful of these settlements were in existence.

Most were farming settlements, and very few of them raised dairy cows for milk production, other than for the immediate consumption of the members of the kibbutz. The surplus milk was sold along with the farming products through the TNUWA, which was a cooperative method of selling their products still in existence today.

In a previous article in the *Shekel* magazine, it was shown that products produced by these Jewish farmers often were more expensive than those produced by

## TNUWA Tel Aviv District



1/2 Packet Butter to Sick People

the Arab farmers. The reason being that superior cultivation and irrigation methods were used by the Jewish farmers which increased the cost of the products.

Jewish farmers fertilized the fields and used the modern agricultural methods, which the Arab farmers did not do. The

TNUWA manufactured some butter out of the milk, but this butter was quite costly. As Arab cooking required no butter, and as butter was not a part of the Arab diet, butter was available only from the TNUWA. At that time, only the richer people could afford to use butter in Palestine.

The influx of Jewish immigrants from Europe were accustomed to butter in their cooking habits. For the largest majority, it was simply too expensive in Palestine. The British Mandate government made several attempts to import butter from other colonies, however it always arrived in a spoiled condition. Refrigeration was quite primitive and the butter had a short usable life period. Many people could not tolerate the cooking oils used by the Arabs, which were all that was available.

At the direction of the TNUWA officials it was decided to make some butter available to the poorer or sick people who required butter in their diets. Those people who had a letter from a doctor stating that they required butter as a necessity, and who could otherwise not afford the regular price were given these tokens for one packet and one-half packet of butter.

This enabled them to purchase this luxury at a reduced price. Elderly people also were able to obtain these tokens as well.

It is ironical that today in Israel many items of food receive a subsidy from the government, otherwise these too would be outpriced to the general population. This has been a way of life for the Israelis for many many years.

There is constant bickering in the governmental agencies over these subsidies which cost the Israel government millions of Israel Lira annually. In recent times, many of these subsidies have been lowered or eliminated, which has brought forth much anger from the general population.

# Numismatic Detective Story



by David Hendin

It was mainly a coincidence that I was reminded about one of my favorite coin stories this week. The coincidence was favorable since I had just received a phone call from Michigan INS President Diane Colton, asking me to write an article for this keepsake of the Great Lakes Seminar.

I have recently been working with famous Israeli numismatist Dr. Yaakov Meshorer, creating an exhibit for New York's Jewish Museum. During the project I was reminded of the wonderful story I first heard from him.

He told of the excavations in 1964 of the ancient settlement of Ein-Gedi, on the shore of the Dead Sea. There was a house in that Jewish settlement that dated back to about the first century A.D. and had been preserved in the dry climate, almost to its original height.

While the archaeologists were photographing this house, one of the workers accidentally knocked a piece of plaster off a high wall, and this revealed an ancient clay oil lamp containing 139 small bronze coins (called perutot or quadrantes), mostly issued by the Procurators who ruled Judaea under Rome between 6 and 66 A.D.

Meshorer concluded that these 139 coins could not have been a hoard in the usual sense, since the amount was so small that one would not salt it away for the sake of saving or hiding money. At any rate, since the coins were hidden behind the plaster in the wall of the house, it was unlikely that the owner wanted to come back and reclaim the coins.

So, the archaeologist reconstructed the events leading up to the hiding of this money as follows:

"A Jew in the year 60 A.D. built his house, and while finishing it, before its last, plaster stage, decided to hide a *sacred* amount of money in the wall against the evil eye."

But why were there 139 coins? Was it chance, or was there a good reason behind this number? Meshorer has the answer. In ancient times the most sacred sum of money to the Jews was the half-shekel, since this was the amount each person paid as the annual tribute to the Temple. But, according to Meshorer, our first century man did not want to simply put a single, silver half-shekel into his wall since "the large number of coins apparently would make a better impression." The man also decided to put the money into a lamp—"a symbol of eternity."

But wait. Half-a-shekel was only equal to 128 of the small bronze coins. So why were there 139? Deduces the archaeologist:

"One who came to the Temple to donate his tribute of half a shekel and gave it in a different currency (than the usual silver currency of the city of Tyre, then officially used) to be changed by the money changers... had to add a sum equal to eight per cent of the tribute."

The eight per cent fee was the same kind of fee banks charge today for changing one nation's currency to another's. And eight per cent of 139 is almost exactly 11, "thus putting in the lamp 139 quadrantes making the exact holy sum of half a shekel, in small change."

So, this example shows you some of the incredible detective work in which a numismatist can engage. This is only the beginning. Coins can help tell us

# *Chairman of the Board Message*

My Friends:

I would like to give a progress report of the past seven months of activities in the AINA office. I am pleased to inform you that all orders for coins and medals have been shipped. The problems at the New



MORRIS BRAM

York office of the IGCM have been rectified with the additions of enlarged mailing room space and additional personnel. For this we are all grateful. Unfortunately the sharp rise in bullion costs have seriously effected coin and medal costs especially silver and gold issues. We have been informed that a new price list will be issued reflecting these increases.

In my first President's Message to you in December 1967, I wrote "AINA will do everything possible to assist and look after the interest of collectors by providing current information on a regular basis. We will be happy to welcome you to the ranks of our members." We needed members back in 1967, and we need members now. This is the backbone of our organization, the source of needed dues revenue to operate properly and efficiently. I would appreciate your support in bringing in new members.

The new Official Guidebook of Israel Coins and Medals will be an important

part of the Israel coin scene. It will portrait a true and exact market valuation for your Israel Coins and Medals. It is priced at \$2.75, not to be out of the reach of the most modest collector. It will be issued annually or even semi-annually should market conditions warrant major changes.

We have returned to doing our own mailing of the SHEKEL and all correspondence in regards to new offerings. The mailing houses we had used just were not set up to offer us the type of service we want to give our members. By doing most of the chores ourselves and with volunteer workers, we have effected a considerable savings in the operation of the office.

I want to thank Jack Garfield, who has done a yeoman share of the work for AINA aside from being the General Chairman and Bourse Chairman for the forthcoming Miami convention.

By eliminating or reducing many of these sundry expenses, we will be able to print a larger and better SHEKEL for the organization.

I look forward to meeting those who will be joining us for the annual study tour to Israel in March, and at the Miami and New York conventions.

*Shalom*

Morris Bram

## **Numismatic Detective Story**

**Continued from Page 4**

about many aspects of a civilization—current or past.

Incidentally, the 139 coins and the lamp in which they were found can still be viewed at the Israel Museum in Jerusalem.

(Journalist and numismatist David Hentin is the author of ten books in-

cluding "Guide to Ancient Jewish Coins," and "Collecting Coins." He is a numismatic consultant to The Jewish Museum in New York and a regular contributor to The Shekel, journal of the American Israel Numismatic Assn.)

(c) 1979 by David Hentin

# Learning History From A Halukkah Voucher

By STANLEY YULISH

This writer had the good fortune of purchasing the Voucher depicted. It was issued in Amsterdam in 1898, and sent to Dr. Moshe Wallach for building of the Shaare Zedek Hospital in Jerusalem. It is hoped that this article will clarify this Voucher's historical significance. The Voucher should first be translated.

## HALUKKAH VOUCHER

To The Holy City of Jerusalem

With G-d's help, AMSTERDAM the 3rd day,  
22nd of Tamuz, 1898.

Blessings to the honorable Rabbis and keepers of the local committee for the erection of a hospital in Jerusalem, each of these dignitaries will be praised according to his deeds and be glorified.

After the greetings, we have ordered today the banker, Jacob Valero and company, the blessed, to against the bill in their hands, numbered :2892, the sum of 71,55 francs or in words, Seventy one Francs and fifty five centimes in French currency. After discounting the delivery costs of 60 marks, this amount was given to us by his excellency Rabbi Shimon (Simon) Wolf, known as Baron Karl Wilhelm von Rothchild from Frankfurt on the river Main. (This money should be added to the sum before for the building of the hospital).

Upon receipt which is given by the famous bankers, the name of the donor should not appear — this is only to give notice about the donated money. This is the way that the famous Baron wants the money to be given.

And this will be our blessing and greetings from us who are looking for his well being.

PEKIDIM and AMARKALIM OF THE HOLY LAND

AMSTERDAM

The 'humble' Judah Ariyeh Lehren

P.S.: HANDWRITTEN ON THE VOUCHER: Upon an urgent message, by cable(l) to the Central Committee for the Hospital we have ordered by a return cable to you the sum of 10,000 (ten thousand) Francs for the purpose of building the hospital. The orders will reach the dealers (i.e. Valero) very soon and a receipt should be given.

Although the local central committee (in Germany) commits itself to send the money every week they suggest a small change. Since the delivery expenses are high, they will prepare a higher sum to be in the hands of Valero and each time money is needed for continued building the hospital, the committee in Jerusalem will take the money from the dealers. We have authorization to give up to 5,000 (five thousand) francs for the direct expense of the building and receipt will be given in total for the withdrawal of the money up to this sum. One thing we ask from you is to notify us in case it happens, that the money, partially or completely, has been paid, and thus we will know just where we stand.

The Hebrew word "Halukkah" means financial allowance or distribution. A "Halukkah Voucher" represents a contemporary check or international money order. While these definitions serve to describe the "Halukkah Voucher," in a wider sense, "Halukkah" denotes the organized support and the institutions responsible for it, particularly at the end of the 18th Century. The Jews of the Diaspora were, in effect, helping their brothers in Eretz Israel, which was always the custom, even in ancient times. References to this obligation are replete in the *Mishnah* and *Talmud*.

This Voucher was signed by Judah Ariyeh Lehren. This Dutch family of bankers, communal leaders and philanthropists was headed by Moses Lehren, who died in 1815. In 1809, his son, Zevi Hirschel, co-founded an organization on behalf of the Jews of Eretz Israel. In order to overcome the heavy expenses of emissaries, and difficulty in distribution of money ("Halukkah") between rival groups in the Holy Land, Lehren strove to concentrate the collection of money throughout the whole of (Western) Europe in one organization, "*The Pekidim and Amarkalim of the Holy Land*." In 1824, the organization was recognized by the Rabbis of Jerusalem as the exclusive collecting agent for monetary needs of the Holy Land. Judah Ariyeh Lehren (the signer of this Voucher) continued to serve as an officer of the fund upon the death of his father, Zevi Hirschel Lehren, in 1853.

This Voucher ordered Jacob Valero and Company to pay the funds. Valero was born in Istanbul, Turkey, and settled in Eretz Israel in 1848. In 1848, Valero founded the first modern bank in Jerusalem that had contacts with European capitals. Valero was a leader of the Jerusalem Sephardi community.

After 1875, his son, Hayyim Aharon, acted as director of the bank his father founded. He expanded the bank, which

became the agent for foreign royalty who visited the Holy Land. He was later knighted by the German Kaiser, upon his visit to the Holy Land.

This Voucher was sent from Holland and was received by Dr. Moshe Wallach, who administered the building of the hospital in Jerusalem. The funds in this Voucher were obtained from Rabbi Shimon Wolf, better known as Baron Karl Wilhelm von Rothchild. This third generation Rothchild was thought of as the "stingy" Rothchild, yet he was one of the few members of the family to donate money without divulging his name.

"*Halukkah*" was a decisive factor in the existence and development of the Jewish community in the Holy Land.

We now have learned about the benefactor, the organization which collected the funds, the payee bank, and the historical factors heretofore described.

Thus, this sygraphic Voucher previously depicted represents a most significant link in understanding the monetary history of the Holy Land. The writer is pleased to publish this during the 75th year after the founding of Shaare Zedek Hospital, still lovingly referred to as "Wallach's Hospital."

ב' האמורות יומנו כנ' ר' יונה חרוץ לפ' ר' יונה בלאה'ק ר' יונה ח'ו

רְבָבָ סָלוֹן זֶד בַּלְיָוָה לְמִזְלָחָה כְּבוֹדָ יְמִינָה יְמִינָה חִיכָּה דִּין אַתְּלָפָסָה דְּשָׁעָה לְחִימָה לְחִימָה.

negative 25. July 98  
- b. loc. Ab 1610

# The Coinage of Jerusalem

By EDWARD JANIS

## PART 1 — Pre-Hasmonaean



The problem of assigning the earliest coinage to a mint in Jerusalem based on positive reliable evidence with its foundations firm on archeological, literary, historical or numismatic sources are at best vague and incomplete. The problem in the later coinage is not so inherent if we assume that the known numismatic remnants of periods long gone by, the coins themselves, were struck by a coining authority at the seat of the local government.

Because Jerusalem was the capital of the Jewish State under the Hasmonaeans and later under the Herodian Dynasty, there is no doubt that a mint existed in Jerusalem during these times. In retrospective examination of the historical and literary information available, can we assign earlier known coins to a mint in Jerusalem prior to the 110 B.C.E. (Kanael and Kindler) or the 103 B.C.E. (Meshorer), the start of Hasmonaean issues? Were there prior issues of coinage at this center before the Hasmonaean period? Let us examine the pre-Hasmonaean historical background.

Whether we assign the beginnings of coinage to Lydia at some time in the seventh century B.C.E. or to the Chinese slightly earlier is inconsequential in our discussion, but it is a starting point in the dating of coins in the Holy Land. For example, the Hezekiah who ruled Judah c.727 B.C.E. during the period of the divided Kingdom, could not have possibly been the Hezekiah (Yehézqiyah) on the Yehud coins (Mesh. 2, Hefdin 3). First, there were no coins in this area at this period and second, the Yehud coins were struck close to 500 years later.

Prior to the introduction of coinage, the accepted currency of the Hebrews were lumps of silver which were weighed in units of shekels or its fractions of nesef, pym and beka. Stone weights with these denominations inscribed have been unearthed. In Genesis we find that "Abra-

ham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current with the merchant." Current with the merchant refers to the quality and fineness of the silver. Again in Genesis we read that Joseph was sold for "twenty of silver."

There is the probability that coins had been introduced to the Jews by the Phoenician and Greek traders by the time in 586 B.C.E. that the Babylonians destroyed the First Temple and placed the people of Judah in captivity. Even if this were not the case, these captives in Babylon were exposed to coinage. In the Book of Ezra it states that Cyrus the Great, King of Persia, in his first year after the



The Hezekiah Coin of Beth-Zur.  
Listed as Mesh. 2

conquest of Babylon (538 B.C.E.) issued a decree permitting the people of Yahwah to go to Jerusalem and build the Temple (1.1-6) under the leadership of Zerubbabel, the governor of the Persian district of Judea (Yehud) and Joshua, the High Priest.

The returnees numbering some 50,000, saw to it on their return that "the chief of the fathers offered freely for the House of God to set it up in its place." In Ezra ii:69 it is recorded that "They gave after their ability unto the treasure of the work three score and one thousand DARKEMONIM and five thousand pound of sil-

ver." Here for the first time in Hebrew Scriptures do we find the name of an actual coin. The pay which was given to the soldiers of Clearchus by Cyrus was a gold daric per month (*Anab.* i3). Silver darics were unknown until the time of Cambyses (529 B.C.E.), when, it is believed that the Governor of Egypt, Aryan- des, first struck them.

Probably less than a half dozen coins dating from the sixth century B.C.E. have been found in Israel. Meshorer cites a coin of Thasos (Thrace) excavated at Shechem. The coinage of the fifth century B.C.E. is more extant although quite rare. As yet, there is no evidence that a local mint existed at this point.

Excluding the so called Philisto-Arabian pieces described by Hill, we find early coins bearing the effigy of Ptolemy I having the mintmark of Ptolemais (Akko) and dated 252-1 B.C.E. and similar coins from Joppa (Jaffa) and Gaza dated even earlier in 261 B.C.E. Earlier dated coins



The Yehud Coin with the Lily.

of Alexander the Great are known from a mint at Ake (Akko) that was started in 332 B.C.E. (See *Shekel* Vol. 5 Summer 1972).

Hill states that the Philisto-Arabian coins belong to the fifth and fourth centuries B.C.E. Meshorer moves the dating ahead as not earlier than the fourth century B.C.E. The majority of the coins are larger than the accepted 7-8 mm. Yehud pieces and most have a reference to Gaza. With the exception of No. 29 BMC Palestine pg. 181 the formerly unique coin of this series included by Meshorer

as #4, the entire series does not merit inclusion for possible issues of a mint at Jerusalem.

However, this series must be examined because of the extreme similarities between the small silver pieces of this series that imitated the Athenian tetradrachm and the similar sized Yehud issues. These small pieces of Gaza had on its obverse a head of Pallas Athene and on the reverse the familiar owl of Athens with the Phoenician eyen (O) alone or coupled with the tzion (Z) for AZA the name for Gaza or even the Phoenician mem ? ? . , (41) which was for Marnas, its principal god and its mintmark. In the left field was a spray of olive leaves.

The greatest difference with the reverses of the Gaza types and the Yehud coins is that those Yehud coins with the owl have in Aramaic or ancient Hebrew the name Yehud (YHD) in the right field and a lily in the left field or below the YHD. The most famous one featured on the cover of Meshorer's *"Jewish Coins"* shows a bird with spread wings with the inscription YHD in the upper right field. The reverse on Plate I is devoid of anything but a lily.

The lily appears on coins of Antiochus VII (BMC Seleucid-Antiochus VII No. 69, Hedin 6); Antiochus VIII (Babelon); Alexander Jannaeus (Mesh. 5, 6, 17 & 17A); John Hyrcanus II (Mesh. 21, 21A, 24) and also on coin of the Roman Procurator Valarius Gratus which contains three lilies.

The following are many references made by Romanoff in his monumental work *"Jewish Symbols On Ancient Jewish Coins."* (*Editor's Note: Still available from AINA.*) The lily, shohanah, was regarded as the choicest of flowers. It graced the capitals of the two main pillars, Jachin and Boaz, which stood at the entrance to the sanctuary of the Temple. The top of the Eastern Gate was beautified with a sculptured form called Shushan ha Birah — the castle Susa. It had an ornament of lilies on it.

The Amora Hisda suggested the form of the Shushan Birah was to serve as a reminder that the Jews returned from

Persia (Babylon). In the words of the prophet Hosea, the lily became the flower symbol of Israel: "I will be as the dew unto Israel, he shall blossom as the lily." There are many other references to the lily viz. in the Targum, IV Ezra 5.25, Cant. Rabba 2.3, 6.6.

The lily in Hebrew is generic. The Midrash specifically mentions a *shoshanah shel wered*—the lily-rose—which grows in orchards, this species of lily-rose being the symbol of Israel. Romanoff concludes that it is evident that when the lily was considered by the Maccabean rulers as one of the symbols to be reproduced on coins, this aesthetic choice, emblematic of Israel, and known to others through the Rhodus flower, influenced the selection of this particular kind. Examine Meshorer 5 and 5A and you can immediately identify this type of lily. The other coins have the more conventional types of lilies as we know them.

It is my conclusion that the lily, not unlike the mem of Gaza and the dove of Ascalon served as a mintmark of Jerusalem.

The earliest coin for consideration as a Jerusalem mint issue is the Meshorer 4 heretofore mentioned. This British museum piece was attributed to Gaza by M. Six in 1877. Some scholars have read the inscription as Yahu, a tri-grammaton of the name of the Jewish God.

On February 12, 1908, in a paper read to the Society of Biblical Archaeology, E. J. Pilcher called this indisputable in the light of the then recently discovered Aramaic papyri which regularly omit the final letter of the Divine Name. E. L. Sukenik (J.P.O.S. XIV) in *Paralopomena Palaestinensis* describes a second piece that he found in a Jerusalem collection and that he definitely reads the third letter as a daled and therefore Yehud. Meshorer agrees to the reading and as a Yehud coin, he has included it in his listings. A treatise much larger than the entire *Shekel* could be written on this coin alone but by its lack of a lily alone, it should be excluded from the mint of Jerusalem.

Since the publication of the Meshorer "Jewish Coins of the Second Temple"

"Period" in 1967 and the Hendin "Guide to Ancient Jewish Coins" in 1976 many other Yehud coins have been found. Hendin lists as his No. 5, a coin published by Jeselsohn IEJ, Vol. 24 which has a portrait of Ptolemy I on the obverse and an Eagle half turned left together with the inscription in ancient Hebrew, not Yehud, but the entire legend Yehudah. Here for the first time do we have multiple evidence in the Yehud series to fix the time of issue.

Sukenik in his discussion on the Yehud coin discovered at the excavations of



The reverse of the controversial Mesh. 4 showing a seated figure in a winged chariot. Is the letter behind the head a *hey* or a *daled*?

Beth-Zur, with O. R. Sellers and W. F. Albright states:

The word to the right of the owl was read and explained by the excavators as

*יהזקיה*, who may be "the Jewish Ezekias, a high priest and a friend of Ptolemy I, mentioned by JOSEPHUS, *Contra Apionem* I, 187-189." This reading appears doubtful to me, but I am unable to offer any suitable alternative. Yet the letters to the left of the owl, read by them as *יהוה* or *יהוזח*, suggested to me the elements of the word *יהד*.

Meshorer lists this coin as No. 2 and on page 36 discusses two individuals with the name Yehizqiyah; the former the high priest who witnessed the conquest of Jerusalem, and the latter the friend of

Ptolemy I. In the last few months, other Ptolemy I Yehud coins have been found.

Many scholars have tied in the Yehud pieces to the Persian Period. I suggest that the dating assigned as the 5th century B.C.E. by Hill and the 4th century by Meshorer and Kindler (prior to Alexander the Great) need new dating in the light of the new material.

After the death of Alexander the Great (323) his domains were partitioned by his generals called the Diadochi (successors). Judah, which was included in the satrap of Syria, enjoyed a few years of peace. In 320 Ptolemy Lagi invaded and annexed Syria. His success was aided by the fact that he used the strategy of timing his invasion on the Shabbat, which the Jews refused to desecrate by any armed resistance. He thusly gained the conquest of Jerusalem and deported a large amount of Jews to Egypt. He actually encouraged them to settle in Egypt for as Josephus tells us that Ptolemy favored the Jews because they were the only people among his subjects upon whose oath he could rely: "He knew that the people of Jerusalem were most faithful in the observance of oaths and covenants" (Antiq.

Recently in Switzerland the International Numismatic Convention was put in a furor on the reading of a paper telling about the vast amounts of imitation Athenian Tetradrachms that were struck in Egypt during this period. Couple this with the ohol sized copies that were struck in Gaza. The collection of the



Bank of Israel contains one of these minute silver pieces with the Athena obverse and the Owl reverse having an olive sprig and the legend Yehud!

I therefor suggest the following:

1) That the miniature Gaza imitations of the Athenian Tetradracm and the Yehud pieces of similar size were struck at some date and period during the reign of Ptolemy I or Ptolemy II not earlier than 305 and not later than 248; more likely during the third century B.C.

2) That the Yehud coins with a lily were struck in Jerusalem.

3) That the Hezekiah on Meshorer 2, is the Hezekiah who was Haapecha (the governor) under Ptolemy I, and this coin was not struck in Jerusalem. The recent hoard (Mildenberg: Yehud: A Preliminary Study of the Provisional Coinage Judea) of at least 100 specimens of the Yehozekiah coins and about 150 items of Ptolemy I issues is further proof that these pieces are from Ptolemaic times.

4) That the elongated bird on Meshorer X is the Ptolemaic eagle (BMC Ptolemies Pl. I, II).

5) That all the minute Yehud pieces with lily with one exception, the "male head-oriental style" (Meshorer 1.) do not contain any human forms either gods or portraits in strict observance of the second Commandment regarding graven images.



XII). The Jews remained under Ptolemaic rule until 198. Ptolemy I, Soter was Governor of Egypt for Philip III from 323 to 316 when he had the same title under Alexander IV. During the Interregnum starting in 311 he became independent and King in 305.

He died in 284-283 and Ptolemy II, Philadelphus became King in 284. He issued coins with the effigy of his predecessor and some were dated. The last known dated coins are from Joppa in 249-8 B.C.E.

To Be Continued

# The Blood Money of Masada

By MILTON M. FISHGOLD

**T**HIS IS A TRUE STORY. It happened in the Holy Land some 1900 years ago. Our story goes back to the Wars of the Jews against Rome. The hostilities began in 66 A.D. because of Roman oppression, and the indifference to the Holy Temple of the Jews. A heavy tax burden in addition made life unbearable. The wars raged on for four years, and in 70 A.D. Jerusalem was demolished by the Roman General Titus, and then General Flavius Silva attacked the fortress of Masada in 72 A.D.

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The rock of Masada is situated at the eastern edge of the Judean desert, with a sheer drop of more than 1,300 feet to the western shore of the Dead Sea, about a mile away. Masada is a place of giant majestic beauty. It is also the site of one of the *most dramatic episodes in Jewish history!* In the 1st century A.D. Palestine was under the occupation of the Romans, who had earlier overthrown the Jewish Maccabean Kingdom. Periodic rebellion by the inhabitants, who had sought to regain their freedom and sovereignty, had been quickly crushed.

In the year 66 A.D. the Jewish Revolt flared up again, with a full scale country-wide war, that raged with fierce bitterness for four years. The Romans had to bring in legion after legion of reinforcements to suppress the rebels. In the year 70 A.D. the Roman General Titus conquered Jerusalem, sacked the city, destroyed The Temple, and expelled the bulk of the Jewish survivors from the country.

One outpost alone, held out until 73 A.D., it was the Fortress of Masada. According to the first century historian Josephus Flavious, the first person to fortify this natural defensive position was "Jonathon the High Priest" . . . but the man who turned Masada into the formidable fortress it became was King Herod the Great! Between the years 36 and 30 B.C. King Herod built a casement wall around the top of Masada, also defense towers, store houses, large cisterns,

which were filled ingeniously by the occasional rains, barracks, arsenals, as well as palaces and synagogues.

It was these fortifications and buildings which served the last band of Jewish fighters in their struggle against the Romans some 75 years after King Herod's death. At the beginning of the 66 A.D. rebellion, a group of Jewish zealots had destroyed the Roman garrison at Masada, and then held it throughout the war that ended in 70 A.D.

After the fall of Jerusalem, they were joined by some of the survivors, who had evaded capture, and had made the long arduous journey across the Judean wilderness, determined to help the others in their fight for freedom. With Mt. Masada as their base for raiding operations they harried the Roman Legions for over two years. In 72 A.D. Flavius Silva, the Roman Governor, resolved to crush this outpost of resistance. He marched on Masada with his 10th Legion troops, Rome's best, along with auxiliary troops, thousands of prisoners of war, carrying water, timber, and provisions across the barren plateaus. The Jewish Patriots at the top of Masada, commanded by Eleazer Ben Yair, prepared themselves for its defense, making use of the natural and man made fortifications, and by rationing their supplies in the storerooms and cisterns.

General Silva's men prepared for a long seige. They established camps at the base of the rock, built a wall around the base of the rock, and on a rocky site near the western approach to Masada they constructed a ramp of beaten earth and large stones. On this ramp they constructed a seige tower and under covering fire from its top, moved a battering ram up the ramp and directed it against the fortress walls.

This then was the beginning of the end, and that night, at the top of Masada, Eleazar Ben Yair, reviewed their fateful position. The defensive wall was now being consumed by fire, and the next day

the Romans would overrun the walls. There was no hope of relief, and none of escape. Only two alternatives were open for them, either surrender or death. He therefore resolved "*That a death of glory was preferable to a life of infamy, and that the most magnanimous resolution would be to disdain the idea of surviving their loss of their liberty!*" Rather than become slaves to their conquerors, the defenders 960 men, women, children . . . there upon ended their lives at their own hands! When the Romans reached the heights the next morning, they were met with silence! . . . and thus says Josephus, at the end of his description of the event ". . . and so, the Romans met with the multitude of the slain, but could take no pleasure in the fact, though it was done to their enemies! Nor could they do other than wonder at the courage of their resolution and at the unmovable contempt of death, which so great a number of them had shown when they went through with such an action as that was!"

Our story now takes us to the first part of the 19th century . . . In the gray dawn of January 3, 1821 . . . a breathless Arab tribesman knocked on the door of the French Carmelite Monastery at Jerusalem. A monk by the name of Heironymous, opened the gate that lead to the Father Superior's room, the Abbe Paul. There before the startled Catholic priest had time to recover from the shock of surprise, the Arab visitor threw a handful of coins on his desk, fell on his knees and kissing the hem of the priest's cloak, said "*O Holy Father, please save me! Please take this terrible curse of blood money off of me! I want to live!*"

The priest asked, "Are you a Christian?" The Arab answered, "No a Moslem O Holy Father" . . . "In that case," the priest informed him, "I am not a witch doctor to cast out spells, or to take the curse off of a man. I don't believe in such things!" He then began to show the visitor to the door.

The Arab became desperate, "*No, no . . . I want to live! This is the money paid for the blood of Jesus! Those who touch it die a horrible death! I have seen it happen with my own eyes! Jesus is your*

*God, isn't he? So please pray to -Him to spare me! I was just the guide of the expedition!*" The Abbe Paul looked again at the coins, sent Brother Heironymous to the kitchen for coffee, and when a scribe named Antonious who was called to write down the Arab's story arrived, the Abbe Paul asked the Arab to tell his story.

The Arab's name was Mohammed Madawi, he had been the owner of 42 camels in the village of Deir El Ballad, situated halfway between Jerusalem and the Dead Sea. In November, 1820 . . . shortly before the autumn rains come down to make life more bearable in the hot Dead Sea valley . . . a Hungarian adventurer, explorer, scholar, historian and soldier of fortune, named Ferencz Szecseny, arrived at his village with a bag of money, and a letter from the Turkish Governor General in Damascus, authorizing him to conduct Archeological explorations in Jerusalem, Hebron, and Dead Sea districts.

The Holy Land was at that time, a dead-end, a hellhole, ridden by malaria and yellow fever, which had decimated its population in the first two decades of the 19th century. Napoleon's subsequent withdrawal from Palestine to Egypt, and then back to France, left the Holy Land in ruins . . . a scene of almost complete devastation! Palestine was a part of Turkish occupied Syria province and was being ruled by the Governor General in Damascus. A local Bikashi or police commandant, at Jerusalem, controlled the country by posting Shawish or Police Chiefs, in the smaller towns and villages. The populace was poor, diseased, ignorant, backward, and illiterate.

However, the arrival of a dashing young gentleman from Budapest with a bag of real silver money to spend, and with an escort of 12 Turkish soldiers granted to him by the police commandant in Jerusalem, was an event of historical importance to the inhabitants of the little village where the Arab lived. The newcomer Szecseny made it known that he was looking for guides, owners of camels, and physically strong workers willing to climb with him to the top of Mount Masada and dig up the ruins of King Herod's

fabulous castle, as described in ancient chronicles, and in the History of Jewish Wars by Flavius Josephus.

The Arab villagers had never heard of King Herod, Flavius Josephus, Jewish Wars, or Mount Masada, but they understood the language of cash money, and within two days a caravan of some 30 men and 50 camels left the village enroute to the Dead Sea area, led by this same Arab, Mohammed Mahdawi. It is not yet known where Ferencz Szecseny got his information, but Hungarian scholars from a Budapest Academy of Science, believe he came upon the description of King Herod's Palace while studying Latin manuscripts dating back to the years 80-90 A.D., which he found in the Monastery of Mt. Athos in Greece. When they finally reached Masada, the Arabs refused to follow the adventurer up the steep incline to the top, but when he doubled their pay, up they went. On the very first day, two Arabs slipped and fell to their deaths. The Turkish soldiers had wisely decided to pitch their tents at a camp down below, and wait for the expedition to return.

Szecseny found the foundations of King Herod's Palace as described in the ancient manuscripts and he ordered his workers to dig. For three days they found nothing but rubble, but on the fourth day they hit slabs of marble, and on the 5th day they entered a subterranean vault, probably a man made cave, lined with marble, and filled with the debris of war. The Roman Legions who conquered and razed the Palace in 73 A.D., must have looted everything of value before burning down the structure, but Szecseny ordered his workers to dig some more, so they tore up the floor and penetrated into a smaller cavern below. By the ghostly light of flickering candles they could see human skeletons, broken swords, arrow heads, and shields. Here, the last of the Jewish Defenders must have retreated to kill themselves rather than to surrender to the victorious Roman Legions.

Undeterred by the grisly sight of human skeletons, the Hungarian adventurer kicked the bones apart, and bent down to retrieve a huge earthenware jar hidden

by the heap of human bones. His lips moved slowly as he deciphered the ancient Aramic description written in a strange script on the jar, it said: "*This is cursed, evil, blood money. This is the price of betrayal. May anyone who touches it for personal gain, be haunted by its evil past!*" . . . The jar had been sealed tight and a bona fide scholar would have preserved it for posterity, but Szecseny's greed, must have been more powerful than his scientific instincts.

Without thinking much, he smashed the jar, and out poured 30 pieces of silver coins! For all his nonchalance, even the Hungarian soldier of fortune was scared! "*The thirty pieces of silver, thirty shekels, the blood money of our Lord, Jesus Christ!*" , he crossed himself. The Arab workers frightened out of their wits by the entire spectacle, now ran out of the cavern moaning and whimpering with panic. Left alone in the semi-darkness, Mohammed Mahdawi helped the Hungarian expert scoop up some of the coins, and get out of the skeleton filled cavern by the light of one candle.

"We'll come back tomorrow," said the Hungarian, "and search the cave for the coins we've missed and for more treasure. If I can prove these coins are part of the payment received by Judas for betraying Jesus, I can sell them for a fortune to the Christian Churches, and the Holy See, I'll be a millionaire!" "But you said the money is cursed," the Arab muttered. His employer laughed heartily, "Who believes in such superstitions now?" he wanted to know.

Ferencz Szecseny never went back to the skeleton filled cave, for the next morning while getting up from his hammock to dress, he was bitten by a scorpion that had hid in his boot. Writhing in mortal pain, the Hungarian adventurer was carried down the sheer slope by the Arabs, and then rushed to Jerusalem by the Turkish soldiers.

The records of St. Joseph's Hospital of Mercy, show that Ferencz Szecseny died from a venomous scorpion bite on November 12, 1820. He was buried in the Christian Cemetery on Mt. Scopus. His grave is still there, to be seen and visited

by curious tourist, even today. Misfortune and bad luck befell all other members of the expedition. The Arab workers who had accompanied Szecseny on his way down to the skeleton filled cave, were struck by mysterious diseases, bitten by snakes, and attacked by rabid dogs. All of the camels owned by Mohammed Mahdawi became sick and died.

From a rich villager, he became a pauper. His wife and children became sick too. Too late he remembered that he was guilty of theft, as well as desecration. In the confusion of Szecseny's mortal agony, he stole the coins from the dying Hungarian's bag. Now, as the Arab finished telling his story to the French priests, he pointed at the coins and whined pitifully, "*Here they are, O Holy Father, please take the curse off of me!*" It is not known whether the Abbe Paul did pray for the heathen Arab's soul or whether his prayers were successful. The village of Deir El Ballad was flattened by the disastrous earthquake of 1859, and does not exist anymore. But, it seems that the coins continued to bring bad luck to anyone who touched them!

There were exactly 30 silver coins in the earthenware jar smashed by Ferencz Szecseny in the skeleton filled grave at Mount Masada. More than half had cascaded down among the bones, and could not be recovered in the darkness when the Arab workers fled with their candles and torches. Mohammed Mahdawi had brought 12 coins to the Abbe Paul.

Now this dramatic story moves from the Arab's story to the Abbe Paul and his efforts to get the coins to his Superiors in France. The good Abbe Paul prepared a letter along with the precious 12 coins and sent them by messenger, who left Jerusalem for the port of Jaffa on February 9, 1821. The messenger never got there, for the curse worked against him as well, as he was waylaid by robbers who cut his throat, stole his horse, stripped him of his clothes and bags, and then dumped his body in a roadside ditch near Ramlah, where it was eventually found by a passing Turkish Patrol on February 14, 1821, five days later!

When the Abbe Paul learned of the

tragedy which befell his precious collection of Masada coins he immediately offered a reward of one thousand gold dinars to any robber or thief, handing back the coins to the Abbe Paul, with no questions asked. *One thousand gold dinars* was a fortune in those days! People were willing to rob or steal, cheat and kill for only *one gold dinar*, and the Turkish Governor, himself could be bribed for *one hundred gold dinars*! The fact that no crooks appeared to claim the reward can only mean that they had tossed the stolen coins away.

The robbers who had cut the throat of Abbe Paul's personal messenger were illiterate Arab highwaymen. They knew nothing of ancient coins, and did not appreciate their value, and the 12 shekels covered with a patina of ages, looked worthless to them. Moreover, since they were not legal tender, and could not be spent, and were tantamount to a death sentence, if found by the police, since they made identification of the killers an easy job. If they had kept the coins they would have claimed the fabulous reward offered by the Abbe Paul. If they had sold them to someone else, the shekels would have cropped up in some museum or private collection in the past 158 years. But, since the 12 missing coins have never been found, the killers must have tossed them into the sea off of the port of Jaffa to get rid of the incriminating evidence. They must have regretted it later when they heard of the one thousand gold dinars offer by the Abbe Paul. The good Abbe Paul then prepared a thick folder of letters, documents, and the testimony from the Arab guide covering the strange case of *The Blood Money of Masada*.

Our story now moves to the year 1829, when an Albanian mercenary named Mohammed Ali, and his son, Ibrahim El Awal, revolted against Turkey, and set up an independent Royal Dynasty in Egypt. The Egyptian army then conquered Palestine and Syria, and chased the Turks out of Jerusalem. In the resulting confusion of prolonged street fighting, Moslem mobs ran amuck, pillaging, looting, burning, raping and slaughtering all unbelievers. Jews and Christians were the main victims.

The Carmelite Monastery in Jerusalem was razed by the mob, which killed the Abbe Paul and sixteen other Monks. But, the Monk Hieronymous and two Arab servants, who had been converted to Christianity, feared the wrath of the howling mob, made their escape through a back entrance, and made their way to the Sinai Desert. They had hoped to cross it and set sail for France from the Egyptian port of Alexandria. Bad weather, hunger, thirst and disease, kept them for three months at the Greek Orthodox Monastery of St. Catherine at the foot of Mt. Sinai. The Monk Hieronymous died there and was buried by the Greek priests, the only Catholic among the Orthodox. His thick pile of documents and manuscripts was taken over by the St. Catherine's library, one of the largest collections of ancient manuscripts in the world!

Another 127 years had to pass before the story of Masada's Blood Money was remembered again. In November 1956, Israeli Forces routed the Egyptian Army in Sinai and spearheaded a drive towards the Suez Canal. On November 6, 1956 Israeli Paratroops appeared at Mt. Sinai and were invited in by the Father Superior of St. Catherine's Monastery to be his guests. Until the evacuation of Sinai by Israeli Forces, the famous library was open for study and examination of documents by Israeli scholars, archeologists and historians. Among them was Professor Yigal Yadin, former Chief of Israeli General Staff, who resigned from active service to probe the Holy Land's exciting and glorious past.

The Israelis studied the manuscript compiled by the Abbe Paul, and left at the Monastery of St. Catherine, by the fugitive Monk Hieronymous. But, the actual assault on Masada had to wait until the funds necessary for a large scale scientific expedition were raised in Britain, Australia, and the United States. It cost more than one million dollars to organize three research groups of 100 scholars and students each, build for them camps on the rugged mountain slopes, supply them with food and water, airlift engineering equipment to the top of Mount Masada, and use helicopters to

ferry airborne pneumatic drills to work in the ancient caverns.

The search parties found the entrance to the cavern of the skeletons without much effort. Passage of the years, landslides, earthquakes, and storms had blocked the entrance with tons of rubble. Modern engineering equipment, including compressed air fed from hovering helicopters helped to remove the obstacles and open up the entrance of the marblelined cavern, which must have served as King Herod's subterranean reception hall. More digging brought the search parties down to the cavern of the skeletons. Since there was no doubt that all of the bones there belonged to the Jewish Patriots who had killed themselves rather than surrender to the Romans, Rabbi Moshe Azulay was brought up to organize the removal of the skeletons for military burial in Consecrated Soil.

Coins of many kinds, including the 18 missing *Blood Money Shekels* were found among the bones. However, no responsible scholar will vouch that these were the coins which had been found by Ferencz Szecseny, and that had fallen out of the broken jar in his hands. Just as no historian will commit himself to declare that these coins were part of the payment received by Judas for betraying Jesus. But, while unwilling to commit themselves officially, the experts are advancing fantastic theories off the record! The exact fate of Judas, and the motivation for his betrayal have never been known. One of the theories advanced is that Judas betrayed Jesus to create a Martyr, and build a new religious movement on the concept of Martyrdom.

Whether he acted willingly or unwillingly, the discovery of the 30 pieces of silver at Mount Masada (or to be exact 18 out of the 30 shekels, the other 12 being lost by the Arab robbers who had attacked the Abbe Paul's messenger) may show that Judas had lived for 40 more years after the death of Jesus. Whatever his motivation and ultimate fate, the money that Judas had received was placed in a jar, with the inscription which stressed the Curse of Betrayal. Perhaps Judas himself died at Mount Masada, fighting

the Roman soldiers, and his bones were among the skeletons found in the underground cavern!

It is easy to debunk all of these theories, which are nothing but assumptions, presumptions, and wishful thinking, not based on . . . scientific fact. The coins found in the Cavern of Skeletons may have had no connection whatever with Judas and Jesus Christ. Thousands of such coins were hoarded by the Great Sanhedrin of Jerusalem at that time. Some of them may have been brought to Mount Masada after the fall of Jerusalem. But *one fact remains* to be proved by photographs, and reliable scientific testimony; *rare silver coins*, of the type used to pay off . . . Judas, were found, among the human skeletons, in a subterranean cave, at Mount Masada.

The event at Mount Masada, the resistance of the men, women and children, who fought for their freedom and would rather die than be slaves to the Romans, is memorialized by the issuance of Masada Commemorative Medals by the Israel Government Coins & Medals Corporation in 1964, 1965, 1970, 1971, 1973 and 1979. The medals were made in tombac,

silver, gold, copper and cupro-nickel. The diameters varied from 59mm down to 27mm. Mintages from as low as 10 to 15,000 and one variety, the 1971 in tombac 45mm has unlimited quantities.

The design recalls an ancient shield on the obverse, with the inscription in Hebrew and English that says, "Masada shall not fall again!" In the field, a continuous circular design of figures which represent builders, diggers, and warriors, with their tools and weapons, as sign and assurance of that pledge!

On the reverse, The Rock of Masada in relief. At its base the remnants of the camps of the besieging Romans, are distinctly recognizable. Above the Rock, there is again an arrangement of Hebrew characters, the letters now spelling out, "We Shall Remain Free Men!" The phrase appears in English also in a half circle on the lower rim.

History has brought us back, a full circle, to and from a certain night almost two thousand years ago!

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# JULIUS POPPER, Jewish Minter of Argentine Gold Coins

By EDWARD BARUCH

EDITOR'S NOTE: Edward Baruch has been a collector and dealer in Israel and Judaic numismatics for many years. A stock broker by profession, together with his professional numismatics, he still finds time to devote to the Israel Numismatic Societies in the Greater New York area. He is presently serving as President of the I.N.S. of Brooklyn.



NE OF THE MOST puzzling of numismatics and unrecorded history by the Argentine pedagogic establishment are the events surrounding the exploits of a Rumanian Jew by the name of Julius Popper, which has been largely ignored in the Latin American country.

I myself went to all facets of schooling in Buenos Aires, capital of Argentina, and do not remember ever having seen a text book or heard about this Jewish adventurer. It was during the 1880's that Julius Popper tried to carve for himself a principality in the remote and underdeveloped isle of Tierra del Fuego, a most desolate place located in the southernmost part of Argentina.

Julius Popper lived a short life, but what he accomplished in such a short

time is in itself a story of bewildering wonder. He was born in Bucharest in 1857. His father was a prominent Hebrew teacher and bookseller. Popper left Rumania at a very young age to seek adventure. He traveled all over the Orient, the United States, Mexico and Cuba. In the course of his travels, Popper used his early training as an engineer to develop more efficient mining techniques. In Cuba, he designed the first sewer system for its capital, Havana. By the time he arrived in Argentina, in 1885, he was barely twenty-nine years old, but even then held a reputation as a leader and innovator.

In fact, Popper's wide range abilities were of a phenomenal nature. A biographer described him as "*an engineer of rare attainments, a civil, mechanical and mining engineer, good in all three of them; an astronomer; a linguist who spoke and wrote a dozen languages fluently, and who could, with equal grace and precision, conduct a lady to dinner or knock all the fight out of a claim jumper. He was also credited as being a preeminent navigator, a military commander, a cartographer, a distinguished lecturer and author, and an unusually capable administrator.*"

During the 1880s, Popper led several expeditions into southern Argentina to establish mining enterprises. He was the first prospector to explore this region, drafting detailed maps and preparing notes on the natural life of the area. In March of 1887, he spoke before an audience of the Instituto Geografico Argentino, the most respected naturalist society in the nation, on his discoveries in Tierra del Fuego.

Popper turned the island into a virtual personal satrapy. He guarded it with a motley band of followers whom he molded into a small army. Popper the military strategist was quite as remarkable as Popper the explorer and Popper the engineer. He insisted on rigid discipline, though his only authority over his followers was in-



Jewish Explorer Julio Popper, ca. 1880

herent charisma rather than any binding obligation. Popper outfitted them with uniforms similar to those used by the Austro-Hungarian army, including the fur-covered cylindrical caps. He also provided his men with Winchester carbines for maximum fire power. His precautions were justified by continual rival claims on his mines and frequent armed attacks from Chile as well as from Argentina.

Popper fought his most imaginative campaign against invaders in the battle of Arroyo Beta. The enemy band had entrenched itself against horseback charges by Popper's small group of followers. Popper swiftly changed tactics, keeping five defenders to divert fire while he and two others rushed upon the enemy's rear-guard, capturing their horses and routing them completely. The Argentine Armando Braun Menendez writes of this victory: "And the five soldiers of the reserve? . . . They were not such at all." Popper had improvised several "bodies" from "some hats and uniforms filled with straw and some sticks to simulate carbines, transformed at a distance into fearsome soldiers."

Popper showed equal resourcefulness in administering his island, which thrived under his careful supervision. He designed new machines for extracting gold from the area, minted his own coins and printed stamps for postal service. The latter was done in a spot called El Paramo, which means "a high and cold region" in Spanish.

It was in 1889 that Popper issued two varieties of gold coins weighing one and five grams. The one-gram coin is inscribed "El Paramo," whilst the five-gram coin is inscribed "Lavaderos de Oro del Sur," meaning "Washers of Gold of the South," referring to washing gold from the river sands, the source of Popper's wealth. The other side of the coins bear the inscription "Tierra del Fuego," the date "1889" as well as "Popper" inscribed on a background of a crossed hammer and pick.

These pieces, now in great demand among numismatists, are the only gold coins ever issued by a Jew before the emergence of modern Israel.

Popper's exploits encouraged other Jews to immigrate from Europe. Isaac Rubel, a scholar of Argentine Jewish immigra-

tion, wrote that articles about Popper, giving optimistic accounts of life in Argentina, began to appear in the Russian Jewish journals.

Although Popper himself was not an observant Jew, his brother and close aid, Maximo, openly affirmed his Jewish heritage and was officially a member of the Jewish Congregation in Buenos Aires since 1887. Maximo served as lieutenant governor of Tierra del Fuego, a remarkable position of power for a professed Jew to hold in Latin America.

Zionist interest in Tierra del Fuego conceivably might have blossomed had the Poppers maintained control of the region. Within a short time, however, these possibilities unraveled as a result of their untimely deaths. Maximo died at the tragically young age of twenty-three, a victim of the harsh Patagonian climate. Soon after, Julius died suddenly of unknown causes while working on his island. Until the last he had shown exceptional vigor and had been preparing ambitious new expeditions as far south as Antarctica. Scholars suspect that some of Popper's numerous enemies, whether rival enterprisers or unpaid creditors, had a hand in his death.

Popper's memory was accorded warmer care by Catholic Argentines than by the Jewish community. Despite his Jewish descent and the affiliation of his brother with the Jewish Congregation, Popper received burial in the sepulcre of the family Ayerza, the most traditional and aristocratic burial place in Buenos Aires. At his funeral, the prominent writer, Lucio Lopez, praised Popper as a national hero, another Livingstone, whose achievements foreshadowed in generations to come "the victories of civilization over barbarism and of society against the desert."



Julius Popper Tierra del Fuego, Argentina  
One Gram



Five Grams

# Bible Quotations on Mormon Coins and Paper Money

By ROBERT D. LEONARD JR.

THE CHURCH of Jesus Christ of Latter-day Saints, commonly known as the Mormon Church after its sacred book, *The Book of Mormon* (Palmyra, New York, 1830), has certain features in common with Judaism, though in a different and sometimes distorted form. Not the least of these is its practice of referring to all non-Mormons as "gentiles."

The notorious Mormon practice of polygamy was partially justified on the strength of certain passages in the *Bible* (Genesis 16, 25:12-18; Genesis 25:6; Second Samuel 12:8-11).

The first issues of currency for the growing Mormon community were the Kirtland Safety Society Bank notes of 1836, issued at Kirtland, Ohio, and the notes of the Nauvoo House Association, issued beginning 1841 at Nauvoo, Illinois. None of these have designs or inscriptions of religious significance. After the Mormons moved West to Utah, however,

they began issuing currency with unique designs on a large scale.

Following the contribution of a 60-lb. bag of gold to the church by Thomas Rhoads, a California prospector, in late 1848, the Mormons began the issue of gold coins at Great Salt Lake City.

Their crucibles broke, so only forty-six \$10 pieces were struck of this first issue, none of which have survived. They are said to have had the design of a seagull on the reverse.

The following year a large issue of \$2.50, \$5, \$10, and \$20 coins was made, continuing into 1851 from dies dated 1849 and 1850. These coins all have on the obverse the design of clasped hands with an inscription describing them as pure gold, and on the reverse a crown over an all-seeing eye with the inscription *Holiness To The Lord*. (*Zechariah 14:20*, King James Version). A further issue of \$5 gold pieces was made in 1861 from dies dated 1860.

## THE FIRST ISSUE OF THE 1860 \$5 GOLD PIECE



Obverse



Reverse

The coins of 1860 were of different design. They were stamped on the obverse side with a beehive, above which was the American eagle with outstretched wings. At the base of the coin was the number designating the value thereof. Upon the reverse side was a lion in a crouching position, with the date at the bottom, surrounded with the words "*Holiness to the Lord*" in characters of the Deseret Alpha-

bet invented by Orson Pratt and W. W. Phelps.

Apparently the mintage of this final issue was only 472 pieces. Most of the Mormon gold coins had less than the proper amount of gold in them, the U.S. Mint valuing the Mormon \$10 piece at only \$8.52.

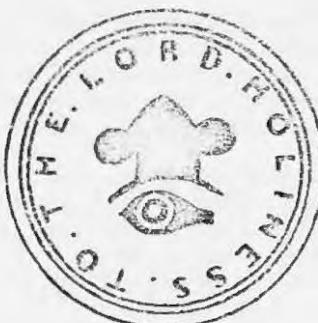
A great deal of scrip and due bills was issued by the Mormons at Great Salt Lake

City and elsewhere in Utah from 1849 to 1908. Most of these issues have no Judaic significance, but those of the Logan Branch of Zion's Co-operative Mercantile Institution, Z.C.M.I. (yes, the Mormons were "Zionists" also), dated October 15, 1875, and the Grantsville Co-op, dated January 1, 1876, have the inscription

*Holiness To The Lord.*

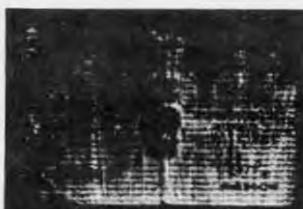
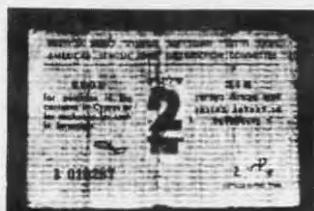
All of these items are rare and valuable, and not likely to be found in the average Judaic collection. However, copies in base metal of the Mormon gold coins are readily available, and could serve as fillers for those wanting a memento of this interesting coinage.

A DETAILED DRAWING OF THE COINS OF 1849



# Cyprus Canteen Chits

by Sylvia Haffner



The year was 1946. Palestine was still governed by Great Britain under the mandate of the defunct League of Nations and of its year-old successor, the United Nations. Great Britain had decreed that only 1,500 Jews a month could enter the Mandate of Palestine. To the Jews of the world this number was an incredibly small answer to the needs of hundreds of thousands.

Most war survivors who had come back from death camps decided that they had had enough. Enough of war and enough of anti-Semitism. They began to cross river and mountain, country after country, on foot, by rail, by truck or by steamer to the Mediterranean shores of Italy and France where boats prepared and manned by the "Aliyah Bet" workers of the Hagana forces of Palestine waited to bring them to Eretz Israel or Palestine.

Steeled by years of war, disillusioned by a world callous to their agony and deaf to their cries, the surviving Jews and their self-sacrificing, heroic Palestinian brothers gave their own answer—a defiant, aggressive daring an-

swer. They determined to break the evil decree of 1,500 entry permits a month by sending boat upon boat with 100, 500, 1,000, 2,000, 3,000, 5,000, 10,000 a month to Palestine, openly or secretly; to risk the blockade of the British navy which guarded the shores of Palestine and which had orders to scuttle the boats and, if necessary, shoot their passengers, rather than permit them to land. Despite the blockade and the scuttlings and the shootings and the drownings, thousands did manage to land in Palestine.

Watching all this with embittered rage and unabated frustration was Ernest Bevin, the Foreign Minister of Great Britain. His rage and frustration grew in proportion as his scheme failed. Until one day, in the second week of August, 1946, he ordered that all immigrants coming on "Aliyah Bet" boats be transferred to British gunboats in Haifa harbor and transported forcibly to Cyprus, 200 miles away, the third largest island in the Mediterranean, at the time a British Crown Colony.

These Jews were "illegal Jewish immigrants," said Bevin, and like others

Continued on Page 25

# Ottoman Medals Issued in Connection with Palestine

By SAMUEL LACHMAN, Haifa

The chapter Arabic Medals and Tokens in "Judaic Tokens and Medals" by Sylvia Haffner, lists two Ottoman medals. These Ottoman medals were issued by the Ottoman government, while all other items in this chapter are private medals issued by Arabic organizations and the like. It appears to be advisable to separate these medals from the Arabic medals.

## The "Acre Medal"

The medal was issued to members of the forces participating in the capture of the fortress of Acre in November 1840. Eli Semmelman described the medal (1). The side showing the tughra, is the *obverse*. The reverse showing the citadel bears the inscription in Ottoman Turkish (2) transcribed into modern Turkish (3):



ACRE MEDAL

"Barriyetush Sham ve Kal'ayi Akka" translated by Lane-Poole (4): "The Plain of Syria and the Fortress of Acre."

The medal exists in gold, silver, and bronze. The diameter is about 30 mm. The weights are:

Gold	22.50 g (3)
Silver	16.87 g
Bronze	12.29 g

A counterfeit silver medal was seen by the writer. Its reverse inscriptions are blundered.

## The Hejaz Railway Medals

Two medals were issued in connection with the Hejaz Railway. The one shown in the book dated 1318, while another

medal was issued in 1322 H/1904, described below.

Although Elimelech Semmelman has given a short description about the medal dated 1318 H (5), it appears quite appropriate to present a more detailed account about the railway.

In connection with the 25th anniversary of his accession to the throne, the Ottoman sultan Abdul Hamid II (1876-1909), proclaimed the building of the Hejaz Railway on 1 May 1900 (6). The



HEJAZ RAILWAY 1318

railway was to be built from Damascus to Mecca via Medina, in order to serve the pilgrims to the holy cities of Islam. This was to be an unprecedented Ottoman-Islamic undertaking. The railway in addition served also economic and military interests.

The building of the railway was in the hands of the German engineer Heinrich August Meissner, better known as Meissner Pasha (he got this title in 1904). The building was formally under the control of the grandvezir. Meissner was appointed as head of the technical commission at the end of 1900, with residence at Damascus. The working force for the building of the railway was mainly supplied by the Turkish army force stationed at Damascus (7).

To finance the building of the railway, Meissner had at first 13½ million gold francs and in the course of the years 74 millions. These accrued from contributions of Moslems all over the world, from taxes and presents. The first contributor

was the sultan himself who donated 50,000 Turkish pounds.

The various sections of the railway were opened as follows:

Muzeirib—Dera'a	1 September 1901
Dera'a—Zerqa	1 September 1902
Zerqa—Katrane	1 September 1903
Haifa—Beth Shan	14 January 1904
Beth Shan—Jisr al-Majami	27 May 1904
Katrane—Ma'an	1 September 1904
Ma'an—Mudawara	1 September 1905
Jisr al-Majami—Muzeirib	15 October 1905
Mudawara—Tebuk	1 September 1906
Tebuk—Al-Aula	1 September 1907
Al-Aula—Medina	1 September 1908

The section Medina to Mecca was never completed. The revolution of the Young Turks interrupted the building.

The building beyond Al-Aula was carried out by Turkish engineers, as Meissner, a Christian, was not permitted to enter the Hejaz.

The railway is a narrow gauge line of 1.05 m width. At Jisr al-Majami the railway reached the lowest point below sea level ever reached by a railway i.e. 246 m. 9,500 soldiers were employed on the line in the course of the years. It is not known how far civilian employees participated in the work in the more northern sectors.

The particulars of the line are as follows: (8): — differences of spelling of place names were found in various sources.

#### Damascus—Dera'a (Syria)

km.	Station
0	Damascus (Al Kadem Sta.)
21	Al Kiswe
31	Deir Ali
50	Al Mismiye
63	Djebab
69	Khabeb
78	Mahadje
85	Hakra
91	Ezra'a
106	Khirbet Ghazale
123	Dera'a

#### Dera'a—Ma'an (Jordan)

km.	Station
123	Dera'a
136	Nasib (frontier Syria-Jordan)
162	Al Mafraq
185	Khirbet As-Samra
203	Qala'at az-Zarqa
223	Amman
232	Al Kasr
249	Lubbein
260	Qala'at Ziza
279	Qala'at ad-Daba
295	Khan Az-Zebib
326	Al-Katrane
378	Qala'at al-Hesa
397	Djurfa ad-Darawiya
423	Qala'at Aneiza
459	Ma'an

#### Ma'an—Medina (Hejaz, now Saudi Arabia)

km.	Station
459	Ma'an
?	Mudawara (border Jordan-Hejaz)
608	Dat al-Hadj
692	Tebuk
760	Akhdar
828	Mu'azzam
955	Medain Salih
980	Al-Aula
1303	Medina

#### Haifa—Dera'a (Israel-Syria)

km.	Station
0	Haifa
10	Esh Shamarya (= Meshek Yagur)
22	Tel esh-Shammam (=Kefar Yehoshua)
36	Affula
51	Shatta
59	Beisan (Beth Shan)
77	Jisr al Majami (Gesher)
87	Samakh
95	Al Hamma (border Israel-Syria)
107	Wadi Kleit
119	Al Hajjara
125	Makarim
135	Zeizun
149	Muzeirib
161	Dera'a

The following further branches were opened:

1912 Dera'a—Bosra-eski-shaw (in the Hauran) 33 km.

Beginning 1913 Affula—Jenin. 17 km.

October 1913 Balad esh-Sheikh (= Tel Hanan) Acre 17 km.

Meissner Pasha built in addition during World War I all the railways for the Turkish-German forces operating in Palestine against the Egyptian Expeditionary Force.

#### The Medals

##### The Medal of 1318 H

This medal is in the book.

*Obverse:* The tughra of sultan Abdul Hamid II with the word Al Ghazi at right. Below a locomotive and the year 1318. All surrounded by a wreath.

*Reverse:* Inscription in Ottoman Turkish, transcription reads: Hamidiye Hicaz demiryoluna hadim hizmet eden hamiyet-mendane mahsus medalyadir. *Translation:* Special medal for workers of the Hamidiye Hejaz railway. Diameter 30 mm. The medal exists in gold, silver, bronze and nickel.

##### The Medal of 1322

Issued on the occasion of the opening of the railway to Ma'an on 1 September 1904.

*Obverse:* The tughra and al Ghazi as above, below locomotive.

*Reverse:* Inscription in Ottoman Turkish. Transcription: Hamidiye Hicaz demiryolu Ma'an mevkiinin resmi kusadi yadigari 1322. Translation: Hamidiye He-

jaz Railway Ma'an local official opening souvenir 1322 H.

The medal exists in 50 mm, and 26 mm diameter, in gold, silver, bronze and nickel.



HEJAZ RAILWAY 1322 - Obverse



HEJAZ RAILWAY 1322 - Reverse

- (1) Eli Semmelman. The bombardment of Akko (Acre) of 1840. Shekel Vol. V, No. (Spring 1972), pp. 11, 12, 26.
- (2) Turkish in Arabic characters is called Ottoman Turkish.
- (3) Nur Pere. Osmanlilarla Madeni Paralar. Istanbul 1968.
- (4) Stanley Lane-Poole. Catalogue of Oriental Coins in the British Museum. Vol. VIII. Catalogue of Coins of the Turks in the British Museum. London 1883. No. IX. p. 353.
- (5) Elimelech Semmelman. The Hedjaz Railway Medal. Journal of Israel Numismatics. Vol. III. No. 1 (Feb.-Mar. 1969), pp. 29-30..
- (6) This description is mainly based on: Pinhas Pick. Meissner Pasha. Cathedra No. 10 (January 1979) pp. 102-128 (in Hebrew).
- (7) Pick says V. Corps, while the 1912 Baedeker has VIII. Corps.
- (8) Baedeker 1912. Palestine et Syrie.
- (9) The word 'hadim' is missing in Uri Pere's transcription.

## CYPRUS CANTEEN CHITS

Continued from Page 22

who acted illegally had to be jailed. Since jails large enough did not exist, Bevin ordered concentration camps built for them. They were surrounded by barbed wire and guarded by armed soldiers on watchtowers from which powerful searchlights circled the camps.

The British authorities forbade the use of money in the internment camps on Cyprus. Mr. Morris Laub, Director of the American Joint Distribution Committee on Cyprus, worked out an arrangement whereby script or chits were issued for work done by the internees in various aspects of the camp operation. These chits could then be used in the canteens for merchandise available, not to exceed more than 4 Pounds per month per individual.

Due to the lack of metal the issue was made of paper and printed in Jerusalem

by the Sinai Printers; they were designed by Mr. Schweig. The chits were issued in the years 1947-1948. When the camp disbanded all outstanding chits were exchanged for cash in Israel by the American Joint Distribution Committee, who in turn destroyed the notes. These chits are exceedingly rare as they were all destroyed after they were redeemed.

The chits were printed in three issues on one side only. The background of all of the notes is composed of parallel lines of faint Hebrew lettering, "THE UNITED AMERICAN JEWISH COMMITTEE FOR ASSISTANCE (JOINT)"; this legend repeats itself three times in each line with about 28 lines covering each of the notes. This was evidently used as a security measure.

# Adolphe Isaac Cremieux

By ELI SEMMELMAN, Haifa, Israel

Adolphe Isaac Cremieux was a French statesman and communal leader. He was born in the town of Nimes in 1796. He was admitted to the Bar in 1817 and soon won national fame for his eloquence and exceptional knowledge on legal matters. He became a member of Parliament in 1848, and Minister of Justice in 1870.



He started the move to end "*the Jewish Oath*" which was a remainder of segregation and was victorious in this endeavor in 1846. As president of the Jewish Consistory in France, he asked for salaries for the Rabbi's from the French Government. He was instrumental in having France break her connections with the Basel Canton because of Jewish segregation. He was on the board together with Moses Montefiore who in 1840 journeyed to Damascus in order to defend the Jews there who were accused of having committed ritual murder. Achieving the impossible, he won their acquittal and returned to Paris in triumph.

In 1840 he also toured the middle east

and Eretz Yisrael with Montefiore. A series of schools were founded as a result of this visit for Jewish children founded by Kol Israel Chaverim Society in France. He also fought for justice for the Jews of Romania.

Thanks to him, Jews in Algeria and Morocco received equal rights as the other inhabitants of these countries. His Cremieux Statute issued in 1870 while Minister of Justice presented French citizenship to those Jews living in Algeria. The statute was annulled by the Vichy regime in 1940 but was reinstated by DeGaulle in 1943. The Jews of Algeria were able to immigrate to France because of this law when Algeria became independent.

As Minister of Justice, he abolished the death penalty for political offenders, and introduced trial by jury. Among his greatest achievements was the abolishment of the Oath More Judaica which French Jews were forced to take before testifying in court.

He was a founder of the Alliance Israélite Universelle and served as its president from 1863-66 and from 1868-80.

The medal illustrated was designed by A. Bovrel. It was minted at the Paris Mint, and is available in Bronze and Silver. The diameter is 60mm.

Cremieux died in the city of Paris in 1880. He is long remembered for his good deeds and efforts for all Jewish causes throughout the world but especially in France.

# *Israel reveals Hanukka details*

Further particulars on Israel's 1979 Hanukka commemorative coin for 1979-5740 have been released by the Israel Government Coins and Medals Corp., IGCMD, Jerusalem, including the fact that orders were only to be accepted from collectors registered with the corporation prior to Nov. 15, 1979.

The .500 fine silver 100-lirot (Israel pounds) coin will weigh 20 grams, with a diameter of 34 millimeters. The issue will bear two distinct features to distinguish Proof from Uncirculated coins, the traditional *Mem*, for *Me'uhad*, Special on the Proofs, Star of David on the Unc. pieces.

The Proof coins are to bear reeded edges, plain edges for the Unc. pieces. The coins was designed by Israeli graphic artist Shlomo Rotem and struck at the Swiss Federal Mint in Bern. Hanukka pieces were first issued in 1958; this is the first to bear this high denomination of 100 lirot.

The obverse traditionally

bears a Hanukkiya, the eight-branched lamp recalling the cleansing of Jerusalem's Temple on the 25th day of the Hebrew month Kislev, after the sanctuary had been defiled by the pagan Syrians; the eight oil lights recall the miraculous burning for eight days of a jar of pure oil normally sufficient for a single day.

The obverse of this year's coin is inscribed "Hanukkiya from Egypt," presenting a 19th century lamp with Hebrew inscription "For the Commandment is a lamp and the teaching Torah a light," from the Book of Proverbs.

The ornate lamp is a close copy of an Italian Renaissance period piece and the famed lamp from the Aegean Sea port of Salonika. Egypt is honored on the coin as a recognition of the recent historic treaty of peace between the Jewish state and her powerful neighbor.

The Jewish community in Egypt is traced as far back in time as the arrival of Joseph,

sold into slavery by his brothers; it was from bondage in Egypt that Moses led his people, as recorded in the Book of Exodus.

The great Jewish philosopher Philo labored before 40 A.D. to reconcile the teachings of Judaism and that of the Greek philosophers; it was in Egypt that the Septuagint, first translation of the Bible into Greek, was made.

Another Jew of Egyptian origin, Saadiah ben Yosef, recalled as Saadiah Gaon, translated the Bible into Arabic before his death in 942 A.D. Continuing this close association was the great Maimonides, Moses ben Maimon, religious philosopher and writer of profound influence on the Jewish, Christian and Muslim worlds.

The stormy events of 1947-48 saw a 30-year rupture between the Egyptians and their Jewish neighbor; the climate has warmed amazingly again since the signing of the treaty of peace.



Proofs of the 1979 Israel 100-lirot Hanukka coin bear both the "Mem" at reverse right, but reeded edge as well; Unc. pieces will present Star of David privy mark, plain edges on the 34 mm, .500 silver coin.

# The Menorah

by Mel Wacks NLG

The seven-branched Temple Menorah device found on the extremely rare small bronze coin of Antigonus Mattathias (40-37 B.C.) is unique in the history of ancient Judean numismatics. No one else dared go against the Talmud's prohibition that one must not make a house like the Temple, or a table like the sacred table (of shewbread) in the Temple, or a menorah like that in the Temple, regardless of material. To avoid such limitations, one is permitted to depict a menorah with five, six or eight branches . . . but not with seven!

The Bible does not specify the actual dimensions of the Temple menorah; such estimates have been made largely on the representation on the Arch of Titus - 4½ feet tall, 3 feet wide at the spread of the outer arms, etc. The captured menorah's base, as depicted in the Roman bas relief, is embellished with animal figures . . . eagles and dragons of various kinds. For sometime it was doubted that such representations would actually been carved on the holy Temple menorah, however there are precedents. According to Josephus, the table of shewbread in the Temple stood on lion's feet, while the lavers of the sanctuary rested on bases adorned with eagles, lions and bulls in relief. And rabbinic writings indicate that pictorial representations of dragons whose "neck is smooth," precisely like those depicted on the menorah of Titus' Arch, are permitted.

The menorah representation far predates its use as a Jewish symbol. The Tree of Life was an integral part of many ancient religions. Indo-Iranian mythology contains the notion that gods live upon the fruit or juice of a miraculous tree that endows eternal life. This concept was carried over into early Greece where Heracles was believed to have gained eternal bliss by means of the golden apples of the Hesperides.

The Mesopotamians believed that the divine tree grew in paradise. In their ritual, the king was anointed with oil of the sacred tree, crowned with a wreath

of its leaves and blossoms, and had a rod or sceptre of its branches. The Jewish rulers also were anointed with oil and were crowned with wreaths at their investiture. Likewise, Aaron's magical rod is said by rabbinic legend to have been "in the hand of every king of Israel until the Temple was destroyed, when it was hidden away, destined to be in the hand of the King Messiah."

As was stated at the beginning of this article, the Temple menorah was depicted only once on an ancient Judean coin issued by the last ruler of Maccabean lineage, Antigonus Mattathias. He evidently used this important religious symbol as a rallying cry in his last desperate days in power, before his defeat in 40 A.D. at the hands of the Roman backed Herod the Great. Now, let's explore the transformation of the seven-branched menorah coin symbol to the seven-branched palm tree representation.

The palm tree design first appears on the bronze mites of the early Roman Procurators of Judaea, Coponius and Ambibus A.D. 5/6 - A.D. 10/11). This was not a distinctive seven-branched tree, but had 6, 7 or 8 branches. It probably was not related to the menorah. However, when the palm tree motif was utilized by Jewish minters, it did take on the characteristic of having only seven branches. Such is the case with the large bronze half (shekel?) issued in the fourth year of the First Revolt (A.D. 69/70). It closely resembles the symmetric tree that appeared on the bronze mites of the Procurator Felix (A.D. 58/59), but with a middle upright branch added to make a total of seven. The Romans used various numbers of branches on the palm trees depicted on the Judaea Capta coins issued after 70 A.D.

When the Jews minted coins during the Second Revolt (132-135 A.D.) the distinctive seven-branched palm tree reappeared as the most common coin symbol on the small and medium bronze denominations. Considering that Bar

Kochba's coin symbols generally pertain to the Temple and its holy ceremonial objects (e.g. Holy of Holies, lyre, trumpets, amphora, etc.) it is very reasonable that the otherwise forbidden representation of the menorah was signified by the "stand in" seven-branched palm tree.

The menorah made a surprising brief appearance on one of the early coins struck in Palestine by the Arabs (7th century A.D.) Though this menorah has only five branches it obviously refers to the Jewish Temple object, since other coins in this Arab series imitates the pomegranates, palm tree and amphora found on other earlier Jewish coins.

Most recently, in 1948, with the reestablishment of the Jewish State of Israel the Temple Menorah (as depicted on the Arch of Titus) became the official coat of arms of the government. The seven-branched menorah appears on the face of every commemorative coin, as well as on the edge of all official government medals.

### Christian Symbolism

In early times, the menorah motif was sometimes combined with the cross such as found on inscriptions as Kissera (North Africa) and on some clay lamps from Gezer. It was again used on Syrian lamps during the sixth and seventh centuries . . . as a Christian symbol! There is an unusual medieval manuscript that pictures Mary crowned and enthroned at the top of a menorah. And then there is a controversial lamp from Carthage that shows Jesus with an inverted menorah at his feet. Goodenough ("Jewish Symbols in the Greco-Roman Period") feels that "the design shows that historically Judaism was the foundation of Christianity."

It is interesting to note that Christian royal sceptres have a similar derivation, and the cross on the orb symbolizes a Tree of Life growing at the center of the earth. Yarden ("The Tree of Light") continues by pointing out that "This identification of the cross with the Tree of Life or Christ himself - the 'shoot from the stump of Jesse' (Rom. 15:12) — became especially popular in medieval

literature. It presumably also lies not behind the Christmas tree of later tradition. Similarly, the usual decoration of the Christmas tree with candles, according to some reports was introduced by Martin Luther, is a feature which it shares with both the Life Tree and the menorah."



# UNITED NATIONS GAZA SCRIPT

By EDWARD SCHUMAN

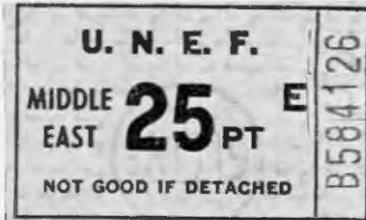
**U**NITED NATIONS Peace keeping forces have been stationed in the Middle East for many years. These soldiers are a familiar sight to all who have visited Israel. Indeed on several of our trips to Israel with the AINA study tours, we have seen and spoken to these soldiers who play an important part of the economy of many Israeli merchants. They are familiar sights when we go to Elat, to Rosh Hanykra near the Lebanese border, and on the Golan Heights, with the white jeeps and trucks stenciled with large UN on the doors and sides.

Prior to the Six Day War, these soldiers were withdrawn from the Gaza Strip. Shortly thereafter fighting broke out.

As soon as the news of the outbreak of fighting of the Six Day War reached New York, the Security Council was called to an emergency session. The resolution to call for the cessation of hostilities was delayed by the U.S.R.R. as it was not certain which side was victorious in battle. When it became certain that the Egyptian military forces were in defeat, and the Israeli forces were winning the war on the Jordan and Syrian fronts, then the United Nations called for an immediate end to the fighting.

This emergency script was used in the Gaza Strip prior to this war. The script was printed in Philadelphia by the Globe Ticket Company. This firm is one of the largest and oldest manufacturers of tickets, coupons and such in the world, being better known for the manufacture of theatre tickets.

There were several different type booklets issued for use in the region. Each ticket in the booklet bears the same serial number as the cover on the booklet. Supposedly the script had to be intact in the



book for it to be valid, and loose script was valueless. Though it would be extremely difficult to enforce this regulation.

The Cigarette booklet contained 26 tokens of script, consecutively numbered, each good for cigarettes. The number being equal to the week of the year. The paper color is beige.

There were two currency booklets for one Egyptian Pound, and for Five Egyptian Pounds. The booklets contain six pages of tokens, four tokens to the page. Denominations are from 1 PT (Piastre) White, 2 PT Blue, 5 PT Green, 10 PT Pink, 25 PT Pink, 1 LE Beige.

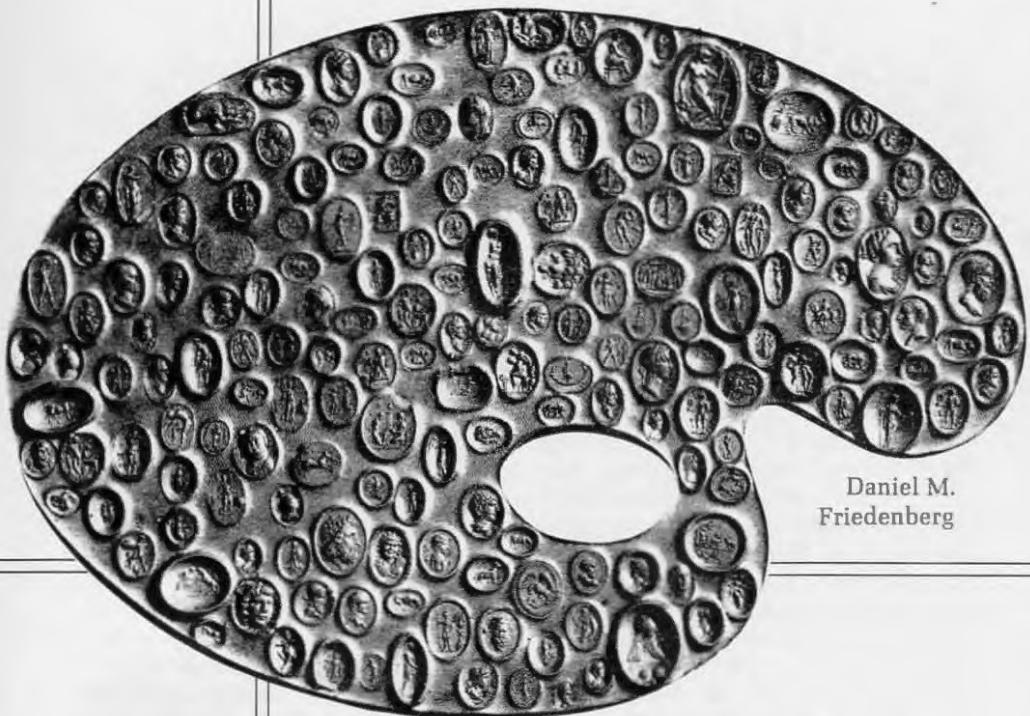
These tokens are listed in Judaic Tokens and Medals by Sylvia Haffner, a 400 page catalog with plates of the tokens and medals of the holyland, published by AINA last year. The book was printed in a limited edition of 1000 numbered cop-



ies. Less than 30 books remain in the inventory, and are available to members at a special price of \$18.00 postpaid.

When these are gone, the only way to obtain a copy will be in the aftermarket. It is a worthwhile addition to any numismatic library. Your check payable to AINA Inc. will bring a copy to you postpaid promptly.





Daniel M.  
Friedenberg

## JEWS AND THE ART OF THE MEDAL

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He received his B.S. degree from the Wharton School of Finance and Commerce at the University of Pennsylvania. He has authored several books on Judaica, namely *Great Jewish Portraits in Metal*, *Jewish Minters from the Renaissance to the Fall of Napoleon (1503-1815)*, and *Jewish Minters and Medalists*, which combine his lifelong interest in Jewish life and coinage. He is the foremost authority today in this field.

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Germany, the homeland of the top Jewish medalists in the 18th century, was of less importance in the succeeding century. Though we know of four such men operating, not one of them is of great significance<sup>(10)</sup>. The earliest, Aaron Kohn, is perhaps the most interesting due to the singular fact that he was among the very first Jews who did only Jewish themes, with the medals engraved in Hebrew. In 1817 Kohn struck a Tashlikh prayer medal, which relates to a special ceremony practiced on the Jewish New Year. Around this same year he did a similar Tashlikh medal, with a prayer to protect travellers engraved on the reverse. Also quite common, both in silver and bronze, is an excellent circumcision medal, dated 1838, with texts on both sides from the attendant ceremonial. Kohn likewise did Jewish folk amulets, one of which is in the collection of the Jewish Museum of New York.

Isaac Nathan, the next German medalist in chronology, was a partner in Nathan Brothers of Hamburg, a firm of die-sinkers. Apparently Isaac Nathan was the firm engraver, though the collective "Produced by Nathan Bros." was the usual stamping. The Nathans did local medals, such as the 1842 Golden Wedding of Mayor Abendroth of Hamburg. Two later medals also credited to Isaac Nathan are the 1864 Prize Medal of the Hamburg Rifle Shooting Society and the 1876 Award Medal for the Luebeck Chamber of Commerce. The firm is noted for two medals of some Jewish

importance: an 1841 commemorative struck to honor Sir Moses and Lady Judith Montefiore; and the 1847 Jubilee of Chief Rabbi Isaac Bernays of Hamburg.

J. W. Loewenbach (who stamped his name with the classical "I" for J) was a medalist working in Munich from the 1820s through the 1860s. His themes were nationalist, or more precisely, Bavarian. Among his better known medals are the 1850 Inauguration of the Statue "Bavaria" at Munich, the Seventh Centenary of Munich, done in 1858, and the 50th Anniversary of the Munich October Festival in 1860. Loewenbach also did one of the earliest known synagogue medals, the Inauguration of the New Synagogue at Munich in 1826. The fourth German medalist, Heinrich Oppenheim of Frankfort on Main, is probably the best known. H. Oppenheim was an engraver of seals, coats-of-arms and medals. Two of his medals have some renown, the Visit of William I to Frankfort in 1877, and the gold medal struck in that city in 1899 to celebrate the 150th Anniversary of Goethe's Birth. Three other medals may be of interest to the Jewish collector: the portrait piece of the famous baptized journalist, Ludwig Boerne; the Founding of a Home for Lodge XX, No. 372 of B'nai B'rith at Frankfort in 1902; and a presentation to President Madame J. Bloc of the Luxembourg Association for the Israelite Poor.

An early Austrian fits into this study<sup>(11)</sup>, Ascher Wappenstein of Vi-

(10) Excluded from this list is Karl Lesser, 1783-1849, who was the last official to hold the post of Medalist to the Mint at Breslau. Lesser was a top Prussian medalist and did medals of the nobility. Among his pieces is the 1837 portrait of the distinguished Dr. Elias Henschel, a Jew from Breslau. Considering the name plus the place of origin, and the fact that Lesser was a pupil of Abramson, there is great justification for considering him of Jewish origin. But we have no source material alluding to that matter.

(11) There have been reports that the very famous Austrian mint master and medalist, Professor Stefan Schwartz, was a baptized Jew. But the evidence is too unsubstantial to warrant his inclusion. In fact, the impression received on reading *Medaillen und Plaketten in Ungarn* (p. 360), by Procopius and Huszar, is the reverse. The writer is familiar with two portrait medals of Jewish interest struck by Schwartz: that of Anton Bettelheim, the Austrian critic and journalist; and the 1911 portrait of Dr. Alfred Stern.

enna, whose life span was from 1780 to 1852. A document of 1821 in the Vienna Mint Archives specially pointed him out as a clever artist in die engraving. Wappenstein's best known medal was a commemorative struck to celebrate the Peace of Paris in 1814. This portrayed the Three Allies, Emperor Franz I of Austria, Czar Alexander I of Russia and King William III of Prussia. Other medals were his Death of Kosciusko, done in 1819; and a portrait of the Austrian Crown Prince, later to become Emperor Ferdinand.

The Dutch contributed several good medalists in this period. The earliest was M. C. de Vries Jr., born at Amsterdam in 1807. Apprenticed to his father, of whom we know little, de Vries then studied die-engraving with Jean Henri Simon. Noted firstly as a gem engraver, the artist was elected to the Amsterdam Royal Academy of Fine Arts in 1837. Among the medals at The Hague Museum are a Memorial to King William I, 1843; a similar piece for King William II, 1849; the Drainage of the Harlem Sea, 1852; Construction of the State Railways, 1860; the 50th Anniversary of Dutch Independence from France, 1863; and a portrait medallion of General Pieter Pietersen Heyn. Although there is some confusion of M. C. de Vries Jr. with another medalist, we are also certain he struck an 1832 medal on the Defense of the Citadel of Antwerp and a portrait of Professor Th. van Sminderen.

A lesser known Dutch medalist was A. L. Snoek, born 1840, and also listed elsewhere as M. A. Snoek<sup>(12)</sup>. Snoek was the court engraver of the Queen Widow of Holland in Amsterdam and had already received notice at the age of eighteen. In 1863 he

(12) First reference in Wolf's *Etwas über jüdische Kunst . . . (Nachtrag)*; second in Forrer, alphabetic listing.  
(13) Josef V. Myslbek (1848-1922) was the top sculptor of 19th century Bohemia and an excellent medalist as well. Though Catholic, his father (Misbeck) was Jewish.

struck a Jubilee Medal on the Independence of Holland and in 1891 the Agricultural Prize Medal for the town of Waalwijk. He also produced folk medals and badges of local interest.

The third Dutch medalist, and perhaps the one with the most enduring reputation, was Jacques Elion. Like similar Jewish engravers, his father was the path beater. Samuel Cohen Elion (1815-1888) was a medalist and gem cutter in Amsterdam, known for his portrait cameos. The son, Jacques, who lived from 1842 to 1893, at first preferred graphic art, which he studied with his father and then at the Amsterdam Academy. Medals of reputation are: the 1872 Third Centenary of Dutch Independence; the 1883 portrait of Gisb. von Tienhoven, mayor of Amsterdam; and of special Jewish interest, the 1865 commemorative on the Opening of the Amsterdam Jewish Boys' Orphanage and the 1879 Dedication for Justice Minister Michael H. Godefroi.

One 19th century Bohemian Jewish medalist is known<sup>(13)</sup>. He was Jakob B. Resek, born in 1805 at Pless. Resek, who had an even greater reputation as a gem engraver, received the Prussian gold medal of art in 1844 from King Frederick William IV for his work with gems. We have on record four of his medals: a commemorative struck for the 1848 New Austrian Constitution; an undated portrait medal of the concert singer Jenny Lutzer; and two of Jewish interest — an 1845 death memorial portrait for Simon Edler von Loemel, the Bohemian merchant for whom the first Jewish secondary school in Jerusalem (1856) was named, and an 1847 portrait of the composer Meyerbeer.

An isolated Polish piece — unique from that country's tortured Jewish population — is the 1843 First Jewish

Confirmation for Girls at Warsaw. This was done by Eichel, a miniature painter and gem engraver of whom we know little except that he executed a few medals.

English Jewry during the 19th century produced two figures who may be included, though the men technically were not medalists.<sup>(14)</sup> The first, Hyam Hyams, commissioned and distributed medals in the early part of Queen Victoria's reign. In 1848 he issued a series of model crowns cut by Allen and Moore of Birmingham, some of which bear the initials "A & M," while others are engraved "Pub. by H. Hyams." Of more significance, Hyams commissioned two Jewish medals of excel-



The death memorial for Nathan Mayer Rothschild by Hyam Hyams.

lent calibre, an 1836 death memorial for Nathan Mayer Rothschild, and a portrait commemorative in 1843 for Solomon Hirschel, Chief Rabbi for the Ashkenazic community of England. Both these stand high on the list of collectors of Jewish medals.

A similar figure forty years later was A. D. Loewenstein, who organized his die-sinking firm of A. D. Loewenstein & Sons with two branches in London. The business

venture failed and in 1895 Loewenstein emigrated to Rhodesia. This firm produced a number of prize medals, mainly of sporting and masonic nature. Of interest to Jewish collectors is a Centenary Commemorative for Sir Moses Montefiore in 1884.



Andrew Jackson's presidential portrait medal by Moritz Furst (1782-1840).

The United States first enters the lists in the very early 19th century<sup>(15)</sup> with a medalist of great reputation in his time. He was Moritz Furst (1782-1840), born near Pressburg, Hungary (now Bratislava, Czech.) and educated in Vienna. Furst came to America in 1807 with the encouragement of the American Consul in Vienna, and worked as an engraver at the U.S. mint in Philadelphia from 1808 to 1838. He received quick recognition and was officially commissioned over and over to do patriotic portraits and commemoratives. Among his most striking medals of the War of 1812 are Captain Oliver H. Perry and the Capture of the British Fleet on Lake Erie, Major Gen. Winfield Scott for Chippewa and Niagara, Major Gen. William

(14) Mention might also be made of the late 18th century David Alves Rebello, an English Jew of Renaissance proclivities. Rebello in 1795 commissioned the "Hackney Promissory Token," which has the honor to be considered the first private token ever issued in England. Rebello, of course, was not the medalist.

(15) Actually, Myer Myers, the very famous 18th century New York silversmith, did several circumcision medals. We have descriptions, but none can now be located.

Henry Harrison for the Battle of The Thames, and Major Gen. Andrew Jackson and the Battle of New Orleans. The original gold strike of this last medal is in the collection of the American Numismatic Society at N.Y.C. Furst did portrait medals of presidents James Monroe, John Quincy Adams, Andrew Jackson and Martin Van Buren<sup>(16)</sup>. He also has to his credit the first recorded American Jewish medal, the excessively rare homage on the death in 1816 of Gershom Mendes Seixas, the patriot rabbi during the American Revolution and lifelong trustee of Columbia College.

Much later, another American reached acclaim in this field, though his medals are secondary to his sculpture. This was Isidore Konti, born in Vienna in 1862 and an American immigrant in 1891. Konti, who first made his home in Chicago and then moved to New York City, became vice president of the National Sculpture Society and is represented at such museums as the Metropolitan of New York. He designed the medal of the National Academy of Design and also did folk pieces. Of special Jewish interest is his 1905 medal commemorating the 250th Anniversary of Jewish Settlement in the United States.

The 20th century is still not over, but already the number of Jewish medalists has been exceptional. For convenience sake, they may be divided into categories, and then classified within these categories according to nationality<sup>(17)</sup>. The first such category would be the major figures operating primarily as medalists: the American, Victor D. Brenner; the

Dane, Harald Salomon; the German, Benno Elkan; and the Hungarians, Fulop O. Beck, Ede Telcs and Paul Vincze (the last having lived in England for many years). The second category would be famous sculptors who occasionally turn to medals, often with indifferent results — Americans such as William Zorach, Jacques Lipchitz and Leonard Baskin; and Germans like Hugo Kaufmann and Arnold Zadikow. The third category would be medalists of lesser fame, amounting to some two dozen. A fourth category would be medalists who, either through personal compulsion or due to a pattern of commissions, almost exclusively devoted themselves to medals of specific Jewish content. And the last category, whose importance will obviously increase in time, consists of Israeli medalists — though up to the present time certain of the best medals (both government and private) flowing from Israel have been engraved by nationals of other countries.

Americans can be proud of Victor D. Brenner (1871-1924), whose popular reputation rests on the fact that he engraved the head on the Lincoln cent. This design is so pleasing, it is almost unique among present American coins to remain unchanged for fifty years.<sup>(18)</sup> But Brenner was an excellent medalist as well: in fact, the N.Y. Metropolitan Museum of Art has over 2½" thick of cards listing the various medals of this master. Born in Russian Lithuania, Brenner (born Barnauskas) came to the United States at the age of 19 and worked as a die-cutter and engraver of badges. He then went to Paris for three years, where he studied under

(16) 33 Furst medals, including all those mentioned, can be purchased at very reasonable prices from the Superintendent, United States Mint, Philadelphia, Pa. 19130. They are struck in bronze.

(17) Certain Jewish medalists are excluded from this analysis because the writer has been unable to discover more detailed information. They include A. Tennenbaum, who did a medal of Baron Maurice de Hirsch; B. Simon, with his 1953 portrait piece of the architect Erich Mendelsohn; Margit Newman, who did Sholom Asch and Julius H. Kahn, both in 1941; and Elisabeth Seligmann, from Hamburg.

(18) Brenner also executed a series of coins for the Dominican Republic.



Railroad builder, Collis Potter Huntington by America's famous Victor D. Brenner (1871-1924).

the great medalists Roty and Charpentier, returning to America as a mature artist. In a short time he was known for his ability to engrave low-relief portraiture. It would be impossible to review the many medals of Brenner, but among his best portraits can be cited those of Carl Schurz, James McNeil Whistler, Amerigo Vespucci, Adolph Werner (Prof. at City College), John Paul Jones, the lawyer and statesman William Maxwell Evarts, and the railroad builder Collis Potter Huntington. Victor D. Brenner also engraved such commemoratives as the 1902 Visit of Henry of Prussia, the 1903 Lloyd McKim Garrison award for Harvard, the 1904 Centennial of the New York Historical Society, the 1906 Tallmadge award for the Sons of the American Revolution, the 1909 Centennial of Lincoln's Birth, the 1909 "Maternity" and the 1910 Hispanic Society of America Sorolla medal. Jewish collectors might not be aware that he also engraved Rafael Joseffy, the pianist and composer; Solomon Schechter, an early president of the Jewish Theological Seminary of America; Mrs. Julia W. Oettinger, the wife of his benefactor; Abraham Walkowitz, the painter, Ja-

cob Schiff, the financier; and Solomon Loeb, founder of Kuhn Loeb & Co. Brenner is one of the very few holders of the J. Sanford Saltus Award of the American Numismatic Society, the prime U.S. award for proficiency in the art of the medal.

The German equivalent of Victor D. Brenner is Benno Elkan (1877-1960), who lived in London after 1933. Elkan was also a top sculptor, specializing in pieces of monumental size, most of which were destroyed by the Nazis. He has an important sculptured candelabra in Westminster Abbey, but his masterpiece is considered the Menorah in front of the Parliament of Israel. Rather unusual, Benno Elkan was just as great a medalist as a sculptor, and at an early age he became a leader in the German revival of plaquettes and medallions. His specialty was portraiture, in which he is considered one of the great 20th century masters. For this reason, Elkan was an artist much in demand in Germany during the pre-Hitler period, being commissioned to do pieces of many celebrities, especially in the field of commerce. Since local in background, quite a few of these persons are now forgotten; but special mention might be made of Field Marshal von Mack-



Composer Gustav Mahler as seen by Benno Elkan (1877-1960).

ensen, the painter Hans Thoma, H.R.H. the Grand Duke of Baden, Geh. Rat. Dr. G. Wendt and the architects Friedrich Ratzel and Carl Schaefer. Benno Elkan was proud of his Jewish lineage and modeled several of his German coreligionists. Perhaps his most famous medal is the memorial to Lieutenant Ludwig Frank, member of the Reichstag who volunteered for war service and was killed in 1914. Among others of Jewish interest are portraits of the engineer Moritz Grunthal, the banker Louis Hagen, the merchant Alfred Tietz, the dermatologist Prof. Karl Herxheimer, the pianist Hedwig Einstein and Foreign Minister Walter Rathenau. A very expressive piece is the portrait of the composer Gustav Mahler. After going to England, Elkan continued in this line, and to this later period we owe portraits of Joseph Hertz, Chief Rabbi of the British Empire, Lord Hugo Hirst of Witton, James Rothschild and Claude Montefiore.

Denmark, which in the 18th century produced the remarkable Jacobson family, was the birthplace in 1900 of Harald Salomon, Royal mint master and official Medalist of his native land. Salomon studied to be a sculptor at the Danish Royal Academy of Beaux-Arts from 1922 to 1928. He started to work for the Royal Mint while at school and became head minter in 1933. Since 1930 he has executed all Danish money as well as state medals. Both his sculpture and medals are exhibited in many museums, especially in the Nordic countries.

The fruit of this labor over thirty years cannot adequately be summarized, especially as the greater part was devoted to Danish personalities, notable in their own way but not a part of the world stage. Among the better known persons medalized by Harald Salomon are Sir Winston Churchill, Hans Christian Andersen,

Professor Willy Munck and King Constantine of Greece; his many portraits of the rulers of Denmark are naturally to be seen on coins. Of sole Jewish interest is the 1955 portrait of Professor Niels Bohr, the world famous atomic scientist whose mother was from a prominent Jewish banking family of Denmark.

Probably the best known Jewish medalist of our time is Paul Vincze, born in Hungary in 1907. Vincze won a scholarship to Rome in 1935, where he studied two years. He then settled in England and rapidly earned an esteemed reputation for a classical gift of portraiture balanced by allegorical reverses. This has also been expressed in coins, and Vincze has designed some of the new national currency for nations such as Ghana, Libya, Nigeria, Malawi and Guinea.

The medals of Paul Vincze are legion and have been exhibited in the top institutions of the Western world, including the British Museum, U.S. Smithsonian Institution and the Bibliotheque nationale de Paris. The American Numismatic Society in N.Y.C. has a permanent display of his large cast medallions. Vincze also received the first Gold Medal of the American Numismatic Association, issued in 1966, for the outstanding medalist of the year. Some of his most significant portrait commemoratives are: the 1953 Coronation of Queen Elizabeth II at Westminster; the 1955 150th Anniversary of the Battle of Trafalgar; the 1957 Dedication of the Harry S. Truman Library; the 1957 Independence of Ghana; the 1964 400th Anniversary of William Shakespeare; the 1965 Award Medal for the Smithsonian Institution; and the 1966 50th Anniversary of the Irish Revolution. Portrait medals best known are those for President and Mrs. Truman, Sir Winston Churchill, Arturo Toscanini, Lord Beveridge, the Aga Khan and Marcouli.

Vincze, like Benno Elkan, has done quite a few medals of Jewish interest. In fact, some of the finest commemoratives of our time dealing with this subject come from his studio. Special mention might be made of the 1959 Interior of the Spanish and Portuguese Synagogue in London and the 1956 300th Anniversary of the Resettlement of Jews in Great Britain. He has executed half a dozen medals issued by Isnumat, a private mint in Israel: perhaps the leading two of this group are the John F. Kennedy Memorial and the Visit of Pope Paul VI to the Holy Land. Vincze has recently been employed by the government of Israel as well, being responsible for the 1966 eulogy to Edmond and James de Rothschild and the 1967 Jubilee of the Balfour Declaration. Also to be noted are several distinguished portraits of Jews, including those of Viscount Herbert Samuel, Ben Gurion, Lord Nathan, Emanuel Shinwell and Yehudi Menuhin.

There are two other very distinguished and somewhat earlier Hungarian medalists. Ede Telcs (1872-1958), a convert to Christianity, studied at the Viennese Academy of Art. He received many international prizes for his medals and his studio was the center of training for most of the contemporary Hungarian medalists, including Paul Vincze. During World War I, Telcs became the official war medalist for Hungary and did portrait pieces of the top military leaders, the best known being General de Falkenhayn. His most significant medals are: Count G. Y. Andrassy, Prime Minister of Hungary; the composer Giacomo Puccini; A. Gorkey, a leader of the 1848 Hungarian Revolution; and Queen

Wilhelmine of Holland. Telcs was so outstanding that, despite his Jewish origin, he was commissioned to portray Admiral Horthy, the Hungarian Fascist regent.

E. Telcs also did many medallic portraits of outstanding Austro-Hungarian Jews. He personally presented five plaquettes to the Budapest Jewish Museum, which thus might be considered the most important according to his own judgment. They represent Armin Wertheim and his wife; Professor Adam Politzer, the Hungarian oculist; Adolf Sonnenthal, the Austrian actor; Arnold Loewenstein; and a dual piece of Ignac Alpar and Baron Zsigmond Kornfeld. Other portraits of this type include the journalists Mikfa Falk and Ignac Fekete, the banker Moriz Reismann, the historian H. Marczali, the neurologist Moriz Benedikt, and the cellist David Popper. The Budapest Jewish Museum has a half dozen others of lesser known persons. E. Telcs also did a self-portrait in 1931.

The records indicate that the highly gifted Hungarian Fulop (Philip) O. Beck was also a baptized Jew<sup>(19)</sup>. Born in 1873 at Papa, he studied at the Fine Arts School of Budapest and later at the Ecole des Beaux-Arts at Paris. In 1896 he won a competitive prize for the medal of the Milliner's Exhibition, which launched his career. Beck did scores of medals dealing with Hungarian events and personalities. Three significant pieces are on permanent exhibit at the American Numismatic Society in N.Y.C.: the Medal for Distinguished Visitors of Budapest; Dr. Istvan Toth, From his Pupils; and the portrait of Sir Aurel Stein, the Hungarian-born archaeologist who spent his creative years in the Far East. The latter medal is also of interest to Jewish collectors.

<sup>(19)</sup> The social and political atmosphere of 19th and 20th century Hungary resembled that of Germany, in which Jews were barred from many professions unless they became Christians. This created many nominal baptisms similar to that of the self-mocking Heinrich Heine.

Beck's great reputation goes back to his young manhood: when the Hungarian Society of Friends of the Medal was asked to show a very small group of medals at the Brussels Salon de la Medaille in 1910, two of his portrait pieces were picked, that of Petofi, the Hungarian poet, and Mikes Kellmen, the Hungarian writer. The Budapest Jewish Museum also has in its collection almost a dozen additional plaquettes of other individuals.

It may be mentioned that Andras Beck, son of Fulop O. Beck, is likewise a distinguished sculptor and medalist. Born at Alsogod, Hungary in 1911, he went to the Budapest Fine Arts School and stayed on as a professor. He later emigrated to Paris, where he is now much favored by the French Medal Mint. His two best-known early medals are portraits of the aesthete Schopflin and the writer Miklos Radnoti. Recent portrait pieces include the writer Thomas Mann; the three musicians, Bela Bartok, Moussorgsky and Arnold Schoenberg (the last of interest to collectors of Jewish medals); the plaquette of the poet Saint John Perse; and the plaquette of the sculptor Ossip Zadkine, likewise of Jewish interest.\* Andras Beck's recent plaquettes are among the most avant garde in the world.

A second category of 20th century medalists is made up of important Jewish sculptors who have only occasionally, and often with indifferent results, been commissioned to do medals. Some of the greatest artists of our time fall into this group.

The earliest of these men, mainly German and born in the latter half of the 19th century, still considered the medallic art on a par with sculpture.

\*Zadkine is also reported to have done medals, but the writer has not seen any.



Max Liebermann, the leader of the German Impressionist school of painting, as sculpted by Hugo Kaufman (1868-1919).

Their work shows an accordingly high standard. The first is Hugo Kaufmann, who was born at Hesse in 1868 and died at Munich in 1919. Kaufmann was mainly known as a sculptor and his monuments and outdoor fountains (a specialty of the artist) were scattered throughout Germany. There are a score of medallic works by Kaufmann, the best known being the 1897 portrait medal of Arnold Boecklin, the 1899 150th Goethe Anniversary commemorative, the 1903 plaquette on the 25th Anniversary of the Hoch Conservatorium, and the 1903 Prince Louis Medal of the Munich Geographical Society. Of Jewish interest, he also did a superior portrait medal of Max Liebermann, the leader of the German impressionist school of painting.

A similar figure, though important as a graphic artist rather than a sculptor, was Emile Orlik. Of Czech origin, Orlik (1870-1932) was born in Prague and went to Berlin in 1905, where he became a professor of art. Primarily known for his graphic portraits of many of his distinguished contemporaries, Orlik designed a number of medals executed by the Berlin mint, as well as plaquettes.

Better known is the German Arnold Zadikow (1884-1943), who was murdered by the Nazis. Living mainly in Rome and Munich, Zadikow specialized in sculpturing small objects, including terra cotta, glass and silver figures. He also executed fine plaques and medals, among which perhaps the most prominent is his 1916 medal of Prince Regent Leopold, Regiment Bavarian Field Artillery. Arnold Zadikow also expressed interest in Jewish subjects: he engraved several medals of local notables such as Meta Gutmann of Munich and the German collector Adolph Herz, as well as the 1913 50th Anniversary Jubilee at Kolberg of Rabbi Solomon Goldschmidt.

Partly due to the exodus from Europe because of the Nazi terror and partly because America has come of age in the world of art, a significant number of Americans are represented in this list. The earliest is Joe Davidson (1883-1952), whose sculptured busts are world famous. Davidson did occasional medals, a typical example being the 1942 portrait memorial to Pilot Officer Guy Levy-Despas, Royal Canadian Air Force, shot down at the age of twenty.

William Zorach (1887-1966) was born in Lithuania but spent almost his entire life in the United States. Zorach was one of the greatest masters of the technique of working directly with stone and wood, and his sculpture is in more than 80 museums and public buildings. Like Davidson, Zorach did occasional medals. Three examples are the Dimitri Mitropoulos International Music Competition Award, the Pepsi-Cola Achievement Award and the Look Magazine Achievement Award.

Chaim Jacob (Jacques) Lipchitz, born in 1891 like Zorach in Lithuania, is too well known to need comment

on as a sculptor. An important member of the School of Paris, he came to New York City in 1941, and has stayed in this country. An example of the medallic art of Lipchitz is the recent Presidential Scholars Award, with a portrait of President Johnson.

Two somewhat younger Americans complete this list of incidental medalists. They are Chaim Gross and Leonard Baskin. Gross recently did a large portrait plaque of stylized grandeur, called the Herbert Lehman Israel Award. Baskin, who seems to be trying out the field of medals, has done two unusual pieces in the last few years, the Smith College Award and the National Gallery of Art Award.

The number of 20th century Jewish medalists of decent reputation runs into the dozens. They can only be touched on, for reviewing their individual works would necessitate a long article of itself.

Three Germans lived in the transitional period between the old and new centuries. The earliest was Leo Horovitz, who (like Joel, son of Rabbi Lippman Levi in Holland almost two centuries before) was son of the Chief Rabbi of Frankfort on Main and mainly engraved Jewish medals. His best known work is the 1904 Centenary of the Frankfort Philanthropin, one of the first Jewish high schools in Germany. Portrait medals or plaquettes include those of his father Marcus Horovitz, the painter Armin Stern, the philanthropist Louis Feist and the philosopher Hermann Cohen, to mention the more prominent persons. Second in chronologic order is Max Lewy, whose most distinguished medals are those of J. Schottlander, the German grain merchant, and the 1917 portrait of the German banker Alexander Fiorino. And the third is a woman, Else Fuerst, later killed by the Nazis, who is known for her portraits of Max

Buechlein, R. von Woldeck and Henriette Goldschmidt, the leader of the German suffragette movement. With the exception of Buchlein and Woldeck, all these medals are of interest to the Jewish collector.



The Marquess of Reading, Rufus Daniel Isaacs, by the Austrian sculptor Arthur Loewenthal (1879-1957).

Only one such figure appears in Austria,<sup>(20)</sup> but the medalist has a superior reputation. This is Arthur Loewenthal, who was born at Vienna in 1879 and died in London around 1957. Loewenthal was also a sculptor and gem engraver. An early portrait medal of Dr. Adolph Hoffmann, done in 1902, was followed by a series of World War I medals commemorating important events and persons. Two later plaquettes, of Albert Einstein and Rufus Daniel Isaacs, 1st Marquess of Reading, show his fine grasp of the classical style. A. Loewenthal's portrait of Rudyard Kipling is on permanent exhibit at the American Numismatic Society in N.Y.C.

Three medalists from Holland require inclusion, namely Abraham Roth, Louise Metz and Ruth Brouwer. Two medals of "Bram" Roth were exhibited at the Paris International Exposition of Contemporary Medalists, held in 1957: "Youth Plays"; and the Foundation of the Academy of

Physical Culture at La Haye. Louise (Loeki) Metz, a distinguished sculptress as well, is noted for a 1954 Dutch Literary Award, and portraits of Van Gogh, Amedeo Modigliani and Sarah Bernhardt, the last two of Jewish interest. Much of Louise Metz's work has been done for the French Medal Mint, where she specializes in sportive medals. Ruth (Ryth) Brouwer, who is an expert in casting, has attained a considerable reputation for her age, having only been born in 1930. Among her best known medals are the Commemoration of the 1945 Liberation (issued in 1960), the 1963 Two Young Girls of Surinam, and the 1965 Centenary of the Vondelpark at Amsterdam. She has also done several folk Jewish castings, such as the 50th Anniversary of Tante Shellie and the portrait of Saartje Blom.

Hungary produced some other medalists aside from those previously noted. The most prolific was Istvan (Stephan) Csillag, born in 1881, among whose Hungarian Jewish portrait pieces can be included the painter Lajos Bruck, the publisher Zsigmond Falk, the oculist and medical writer Professor Vilmos Goldzieher, the former Director of the Budapest Jewish Museum, Fulop Gruenwald, and the famous Rabbi Simon Hevesi. Another half dozen portraits could easily be cited. Csillag also did a rather large self-portrait plaque. To be further noted is the medalist Jeno F. Kormendi, born in 1886 and a baptized Jew. His best known Jewish studies include the insurance magnate Morris Ribari, as well as Armin Vamberi and Alfred Brull. A third medalist is Aladar Gardos, born in 1878, whose most popular medal is a portrait of the esteemed German Rabbi Meyer Kay-

(20) Alfred Rothberger, the early 20th century Viennese sculptor and medalist, has not been included for the writer can find no information on his background. His best known medals are portraits of Frederic Chopin, Th. Leschetizky, A. Door, Berthe Marx-Goldschmidt and Gustav Mahler, the last two being of interest to the Jewish collector.

serling. A fourth medalist is Mark Vedres, born in 1870, responsible for the portrait of Ede Harkanyi. Actually, these men turned out hundreds of medals,<sup>(21)</sup> but the examples have been deliberately chosen from the collection of the Budapest Jewish Museum for the convenience of Jewish collectors.

The medallic art is upheld in 20th century France and the United States by two organizations, namely the arm of the French government called la Monnaie (the Medal Mint), with its subsidiary, le Club français de la Medaille, and the non-profit The Society of Medalists in America. Both sponsor medals, the former mainly to celebrate Gallic culture,<sup>(22)</sup> and the latter to encourage and develop American artists. Each in its own way has changed what might have been an aesthetic desert into, if not a verdant forest, at least a flourishing garden.

France, with its magnificent tradition of medal making, has brought forth few Jewish medalists in our time. The earliest 20th century figure is Emile August Marcus, Parisian born, and a gem engraver as well. At the 1902 Paris Salon he exhibited a medal of St. George; and in 1903, one of the Aero-Club of France. In the same period Charles August Abram, born at Besancon, and presumed Jewish by the name, exhibited four medals at the Paris Salon of 1905, as well as plaquettes in 1906 and 1907. Also to be included is Alexandre Zeitlin, Russian-born but a long-time resident of Paris. At the 1912 Paris Salon he exhibited two portrait medals of aristocrats and a plaquette of

Flammarion, the French astronomer and author.

The first of the more contemporary French group, Boris Bernstein, was born at Lyons in 1907.<sup>(23)</sup> Among his better known medals are a portrait of Theodore Rousseau, and commemoratives for the French Union and UNESCO. Bernstein also specializes in alegoric medals, like his "Architecture" and "Electronics." Simon Goldberg, born at Paris in 1913, is a sculptor as well as a medalist.

Andre Bloc, a Parisian by birth in 1908, is one of the most respected senior engravers of the French Mint, having worked there since 1937. He has done several medals, including Lenin as well as a group of famous painters—Albrecht Durer, Franz Hals and Caravaggio.

Goldberg is responsible for two recent portrait medals, those of Corot and Honore Daumier. Another similar figure is Anna Bass, who in the last decade medalized for the French Medal Mint the scientist Fernand Holweck, the painter Berthe Morisot and the composer Manuel de Falla.

Among the present Jewish medalists in France, probably the most exciting person is Esther Gorbato, by origin from Buenos Aires. An extremely gifted sculptress and painter as well, Esther Gorbato studied both at the Ecole des Beaux-Arts and the Ecole des Arts Appliques of Paris. Recently she was elected Professor of Architectural Design at the Ecole des Beaux-Arts, the first woman ever made a professor. Among her more distinguished medals are portraits of the economist Charles Braibant, Nietzsche, Saint Teresa of Avila,

(21) The most complete listing of Hungarian medalists, and their production, can be found in *Medaillen und Plaketten in Ungarn*, by Procopius and Huszar.

(22) In recent years La Medaille has broadened its policy and le Club Francais de la Medaille has gone far beyond a parochial policy, embracing all human culture.

(23) Leon Zack, born in 1892 in Russia and a long-time Parisian, is a converted Jew. Under the influence of the famed Teilhard de Chardin, he has become a fervent Catholic and works extensively as a Church decorator. Zack recently did a portrait medal of Father Sertillanges.

Rouault and Camille Pissarro. The Nietzsche and Pissarro medals were exhibited at the Exposition Internationale de la Medaille held at Paris in 1967; and in the opinion of the writer, the Pissarro piece is among the finest portrait medals in all history of a Jew done by a Jewish medalist.

Besides Victor D. Brenner, there have been at least a dozen other American Jews actively engaged in the medallic art during this century. One of the earliest, the Austrian-born Emil Fuchs (1866-1939), is also among the best. Fuchs, as is apparent from his production, spent several years in England before coming to the United States. Mention may be made of the following medals: the 1900 Queen Victoria in the 63rd Year of Her Reign; the 1901 Coronation of King Edward VII with Queen Alexandra; the 1902 Triumphant End of the South African War; the 1906 Founding of the Hispanic Society of America; the 1908 50th Anniversary of the American Numismatic Society; the 1909 Hudson-Fulton Celebration; and portraits of John Pierpont Morgan, Robert Woolston Hunt and H. J. Heinz. Of interest to the Jewish collector, Fuchs did several portrait medals of various members of the Rothschild family while living in Europe.

The last quarter of the 19th century gave birth to three other Americans, Frederick G. R. Roth, Louis Rosenthal and Leo Friedlander. Roth (1872-1944) is noted for the medals of Distinguished Service to Education and the New Jersey State Teachers Association. The two best known medals of Rosenthal (1888-1964) are the 1932 25th Anniversary of the Alpha Omega Fraternity and the 1938 Union of Faiths. Friedlander (1890-1966), a distinguished sculptor as well, has been shown in exhibitions

for his commission from the New York Building Congress and the 1949 "Harmony," the 40th issue of *The Society of Medalists*.

The Medallic Art Company, a New York City firm which though operating for private profit has taken great initiative in the sponsoring of medals, employs a group of contemporary medalists that includes several of the Jewish faith. Perhaps the most prolific is Abram Belskie, born in London in 1907, whose work has been shown in international exhibitions. He has also received the very important J. Sanford Saltus Award. Belskie, settled in the United States for many years, is a specialist in medical and pharmaceutical medals, including the Lenox Hill Hospital Centennial, the New York Medical College, the American Medical Association, the Health Insurance Plan, the Endocrine Society, Johnson & Johnson, the American Optometric Association, the New York Obstetrical Society, the American Pharmaceutical Association, the College of Physicians and Surgeons and the McNeil Laboratories. He has also done several medals for the N.Y.U. Hall of Fame, including those honoring the clergyman Phillips Brooks, the physician Walter Reed and the dentist Dr. William Morton. Belskie struck "The Goddess of Art" in 1954, the 49th issue of *The Society of Medalists*. Of Jewish interest is his medal executed for the Belfer School of Yeshiva University. Belskie was also commissioned to design the recent Martin Luther King memorial commemorative.

Born within a year of Belskie, in 1908, is Michael Lantz, who has executed medals for the Saturday Evening Post, Forbes, Inc., Kenneth H. Ripnen Co., an award medal for the City of New York, and two medals for the N.Y.U. Hall of Fame, those celebrating Edgar Allan Poe and Oliver Wendell Holmes, Jr. Lantz also



Abba Eban, noted Jewish diplomat, was recent done by Albert W. Wein (1915 —).

did "John the Baptist and Salome" in 1948, the 37th issue of The Society of Medalists.

Albert W. Wein, born in 1915, is responsible for the William Channing medal of the N.Y.U. Hall of Fame and, of Jewish interest, a recent portrait medal of Abba S. Eban, the former Israeli UN head delegate. Wein likewise was commissioned by The Society of Medalists, striking "God the Creator" in 1951 for its 43rd issue.

Of recent birth may be mentioned Robert Berks, who has done two medals Jewish collectors might covet, the American Jewish Committee Herbert Lehman Human Relations medal and the 25th Anniversary of the Weizmann American Institute of Science. The former was one of the 17 American medals shown at the 1967 Paris International Exposition. In this same class is Adolph Block, whose medals include those for American Telephone and Telegraph, the Dictaphone Corporation, Tampa Drug Company, the American Chemical Society, the American Institute of Physics, the American Society of Human Genetics and Georgetown University. Block struck "The Pilgrim Landing" in 1961, the 63rd issue of The Society of Medalists. Frederic

V. Guinzburg has been commissioned by the Gold Medal of the Limited Editions Club and the Junior Red Cross Westchester County Chapter. Joseph Josephu did a meritorious award medal for the Metropolitan Police Department, one for Utah State University and the "Royal Family of Austria." Also to be mentioned is a woman, Nancy Dryfoos, who has executed two items of Jewish interest, the 1954 American Jewish Tercentenary and the Naomi Lehman Memorial Foundation Award.

The 20th century medalists noted, though Jewish, only executed medals of Jewish interest as incidental to their careers. They were Jewish medalists who occasionally received commissions from Jews or Jewish organizations. But there is another category, Jewish medalists who concentrated on Jewish subjects to the exclusion of other material, the legitimate descendants of Joel of Amsterdam in the 18th century, Aaron Kohn in the 19th century and Leo Horovitz in the very early 20th century. Most of these men, born in Europe and refugees from the Hitler terror, had been so seared they turned to their Jewish background, asserting through the medallic art a pride in their ancestry. A good part of this production was commissioned by Samuel Friedenberg, the father of the writer, and is now on display or in the collection of the Jewish Museum of New York. The three principal medalists are Ivan Sors (Stern), F. J. Kormis and A. Eisenberg. To a somewhat lesser extent, Wera Mantel and Joseph Hovell also fit into this category. Their medals and plaquettes form a veritable encyclopedia in metal of world Jewry.<sup>(24)</sup>

The most prolific of these men was Ivan Sors (1895-c.1959), born in Hun-

(24) A few similar plaquettes were also done by Lotte Philip, German by origin and now a Professor of Art at Queens College.



Ernest Bloch by Ivan Sors, one of the most prolific of Jewish portrait medallists (1895-1959).

gary but who worked in Prague as a cartoonist and illustrator up to the Hitler takeover. He came to the United States in 1940. Alone, his plaquettes are a gallery of Jewish genius, the portraits including such men as Isaac Abravanel, Leo Baeck, Simon Dubnow, Abraham and Simon Flexner, Heinrich Graetz, Moses Hess, Maimonides, Solomon Reinach, Judah P. Benjamin, Ernest Gruening, Vladimir Jabotinsky, Ferdinand Lasalle, Max Nordau, Leon Trotsky, Albert Ballin, Bernard Baruch, Otto Kahn, Adolph Lewisohn, Joseph



Jacques Offenbach by Joseph Hovell.

Pulitzer, Felix Warburg, Fritz Haber, Bela Schick, Leon Bakst, Chaim Bialik, Edna Ferber, Lion Feuchtwanger, Hugo von Hofmannstahl, Joseph Israels, Emil Ludwig, Camille Pisarro, Jakob Wassermann, Max Weber, Franz Werfel, Stefan Zweig, Irving Berlin, Ernest Bloch and Arnold Schoenberg.

F. J. Kormis, born at Frankfort on Main around seventy years ago, and with a fine reputation as a sculptor, also executed similar portrait plaquettes. Living in England, many of his subjects belonged to that nation. His best known works are those of Judah Magnes, Manasseh ben Israel, Cecil Roth, Leslie Hore-



Oscar Straus on a portrait plaque by A. Eisenberg.



Theodor Herzl, the famous Zionist pioneer, as executed by F. J. Kormis.

Belisha, Harold Laski, Edwin Montagu, Israel Zangwill and Georg Brandes; as well as Zionists like David ben Gurion, Itzhak Ben-Zvi, Theodor Herzl, Moshe Sharett and Chaim Weizmann.

The third artist was A. Eisenberg. His portrait plaquettes emphasize Americans and include Samuel Gompers, Sidney Hilman, Louis Brandeis, Nathan and Oscar Straus, Felix Frankfurter, Sir Jacob Epstein, Isaac Peretz, David Belasco, Mischa Elman, George Gershwin and Albert Einstein.

The remaining artists fitting into this category are Joseph Hovell and Wera Mantel. Hovell was born in Russia in 1897 and came to the United States about 1920. Mainly a sculptor, he is known for busts and bas-reliefs. His work includes medals of Herbert Lehman, Baron James de Rothschild, Jacques Halevy and Jacques Offenbach. Wera Mantel modeled Solomon Schnechter, Louis Marshall, Mayer Sulzberger, Adolph Ochs-Berthold Auerbach and Emma Lazarus.

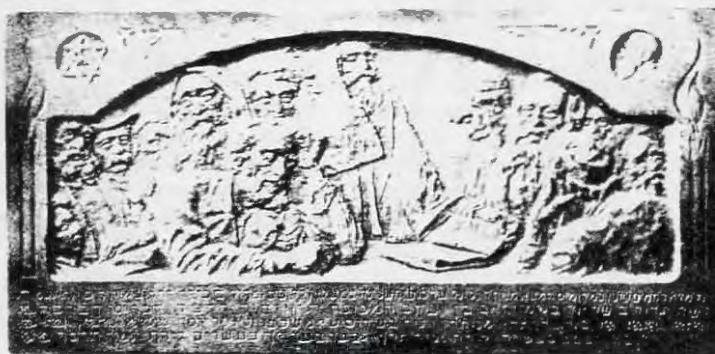
The last grouping of 20th century medalists consists of Jewish nationalists operating in Palestine during the days of the British Mandate as well as those in present Israel. The earliest, and perhaps the most important, was Boris Schatz, born in 1866 in Latvia. Though a professor at the Academy of Visual Arts at Sofia from 1895, Schatz heeded the Zionist call and settled at Jerusalem



Emma Lazarus as modeled by Wera Mantel.

in 1906. There he founded the Bezalel School of Arts and Crafts and also organized the Bezalel Museum, now a part of Israel's National Museum. Schatz's dream — which had an important influence on the development of Israeli art in its early period — was to establish a national and folklorist Jewish art. A product of this outlook was some seventy plaquettes dealing with Jewish religious customs, orthodox Jewish types and famous Zionist figures. Perhaps his best known work is the Theodor Herzl death commemorative.

The creation of Israel as a separate state, with the autonomous right to strike coins and medals, has led to an indigenous class of artists. Though some foreign nationals are employed by the State mint — particularly Paul Vincze in England and Andre Lassere in Switzerland — Israelis are preferred. Miriam Karoli,



The Theodor Herzl death commemorative is the best known piece of Boris Schatz.

born in Vienna in 1928, is prominent among these. Brought to Israel in 1939, she has designed many coins and medals for that government. Karoli is responsible for the reverses of the 1959 Ingathering of the Exiles, the 1960 Centenary of Theodor Herzl and the 1962 10th Anniversary of the Death of Chaim Weizmann. She designed both sides of the 1958 10th Anniversary of Israel, the 1960 Hadassah Medical Center, a group of medals in 1962 including the World Council of Synagogues, the International Harp Contest, Music and Drama Festival, American Jewish Congress and Shavit (i.e., Comet) Launching, and two medals in 1963, the Israel Festival and Terra Sancta.

Another prominent figure is Zvi Narkiss, born in 1921 in Rumania, who studied under Boris Schatz at the Bezalel School in Jerusalem. His medals are the 1958 Hanukkah commemorative, the 1959 Jubilee of Tel Aviv, the 1959 B'nai B'rith, the 1960 Bar Kokhba, the 1962 Negev Development and the 1966 10th Anniversary of the Sinai Campaign. He also designed the reverse of the 1963 Seafaring commemorative.

A team of brothers, Gabriel and Maxime Shamir, born in Latvia and brought to Israel in 1933, has achieved renown as designers. They are responsible not only for medals but have also designed the current Israeli banknotes, the Emblem of Israel and many of its postage stamps. Their medals include the obverses of the 1961 Death of a Hasmonean Hero and 1964 Chess Olympics. They designed both sides of the 1962 and 1963 Hanukkah commemoratives, the 1964 Labor Union Federation, the well-received 1964 Masada medal (with Nathan Karp), and the 1967 Jubilee of the Jewish Legion.

Another team is Rothschild and Lippmann, born respectively in 1919 and 1920, and brought to Israel from Germany in their youth. Graduates of the Bezalel School, they often go

under the amalgam name of "Roli". Their medals include the obverses of the 1959 Ingathering of the Exiles, the 1963 25th Anniversary of Western Galilee Settlement and the 1967 Port of Eilat, as well as the reverse of the 1960 Centenary of Henrietta Szold. They designed both sides of the 1958 and 1962 Medals of Liberation, the 1959 Medal of Valor, the 1960 Jubilee of Dagania, the 1961 "Bar Mitzvah" of Israel, and the 1961 and 1964 2nd and 3rd International Bible Competitions.

A series of city medals issued by Israel, showing on one side an ancient coin of the site and on the other a modern representation of the same place, were mainly issued by two designers. Alex Berlyne, born in 1924, did those for Ashkelon and Lod, as well as the reverses for Acre, Tiberias, Beit She'an, Avdat, Caesarea, Jaffa and Jerusalem. Mordechai Gumpel, born in 1912, did the obverses of Acre, Tiberias, Beit She'an, Avdat and Caesarea. The remaining obverses, those for Jaffa and Jerusalem, were designed by Jean David.

Mention should be made of Jacob Zim, who designed the obverse of the 1960 Centenary of Henrietta Szold, the reverse of the 1961 Death of a Hasmonean Hero, and both sides of the 1961 Kadman Numismatic Museum, the 1962 25th Anniversary of the United Jewish Appeal, the 1963 Zionist Organization of America, the 1964 10th Anniversary of the Bank of Israel and the 1968 20th Independence Day commemorative. A similar figure is Josef Bass, who designed several medals in the early 1960s, including the Pentecostal World Convention, the 25th Anniversary of Benei Beraq and the International Violincello Competition. And the writer has found particularly powerful Moshe Zipper's 1963 medal commemorating the 20th Anniversary of the Warsaw Ghetto Uprising. Other men who have participated in the de-

sign of Israel's medals are Yitzhak Behar, Selig Segal, Gabriel Neuman, Dodo Shenhav, Yitzhak Pugacz, Otto Wallish, Fred Pauker and Barak Nachsholi.

The traditional skill of Jews in stone and medal cutting flowered in the 18th century into the art of engraving medals. A strikingly disproportionate number of the good medalists since that time have been of

Jewish origin. They have added richness to civilized life in the nations of Europe and our own country. These medalists immortalized the faces of a gamut of rulers, from absolute czars to libertarian democrats. And they have also preserved the cultural heritage of their own people. Let us hope that in a changing world, where traditional skills and family heritage mean nothing to the young, this gift will not die.

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